

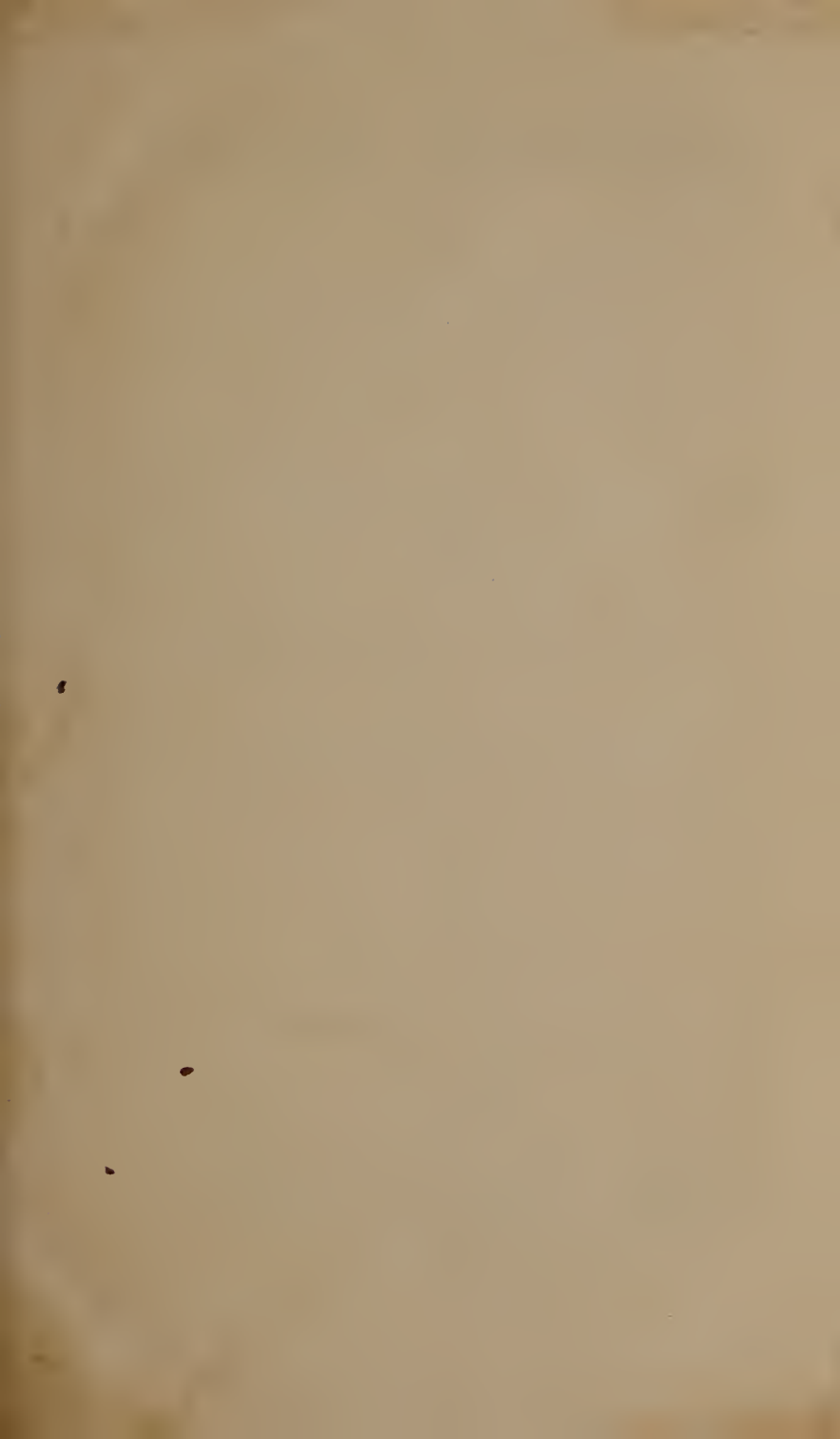
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THE
JEWISH EXPOSITOR,

AND

FRIEND OF ISRAEL;

CONTAINING

MONTHLY COMMUNICATIONS RESPECTING THE JEWS,

AND THE

Proceedings of the London Society.

: אקים את־סכת דויד הנפלת : Amos ix. 11.

Οὐκ ἀπώγατο ὁ Θεὸς τὸν λαὸν αὐτοῦ. Παῖς Ἰσραὴλ σωθήσεται.

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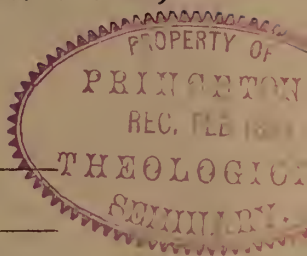
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1828.

THE
JEWISH EXPOSITOR,

AND
Friend of Israel.

JANUARY, 1828.



A SERMON PREACHED AT THE CHRISTENING OF A CERTAINE JEW, AT LONDON, BY JOHN FOXE.

(*Continued from vol. xii. page 450.*)

It remaineth now, that we treat of the promises of the prophets, whereupon you boast so much, and raise all your building, which only thing of all others, doth unjoint and shiver in pieces all the strong bulwarks of your unbelief, even to the very bottom of the foundation. And to the end I may make this appear more evidently, I will combat a crash with you in your own castle, whereunto I will use none other furniture, but your own weapons: I mean the very words and known sentences of your own prophets. And I will so deal with you in this conflict, by the aid and assistance of God, as not heaping together out of all the prophets in general, their whole armoury of proof that I know, for that were unmeasurable: But I will chuse rather out of certain of them, not a multitude, to surcharge you with number, but certain especial testimonies, with the which, as with choice shot and

powder, I will so batter the bulwarks of your blundered unbelief, that you shall not be able by any means possible to delude the matter with cavilling, nor escape by denial, nor with any subtle legerdmain of literal exposition, cast a mist before mine eyes, nor untwine yourselves out of the mesh by any crooked conveyance, as you are wont to do, though ye would be never so fain; but either you shall be persuaded willingly to come to reason, or else, against your wills, be confounded altogether with the manifest light of the truth.

And to begin first with the prophet Isaiah. What answer can all the offspring of the Hebrews make to these words written in the ninth chapter of his prophecy? *For the yoke of their burden, and the staff of their shoulder, and the rod of their oppressor hast thou broken, as in the day of Midian.* You have heard a very honourable promise of the prophet, wherein he pronounceth a wonderful triumphant victory to all them that walk in the night of darkness, and in the shadow of death, prophesying

likewise, that it will come to pass, that the chains of cruel captivity being cracked asunder, and yoke of servile bondage being crushed in pieces, they shall once at length enjoy a most happy calm of gladsome freedom. Well then: To whom was this promise made? to the Jews alone? is he not also the God of the Gentiles? Then by what means shall this victory be obtained? by any foreign power or warlike broil? No: the prophet doth utterly deny that, pronouncing these words forthwith: *Because every spoil* (saith he) *of the warrior, that is with noise and with tumbling of garments in blood, shall be abolished with burning and consuming fire, even as in the victory that Gideon obtained against the Midianites,* the conquest was achieved by the hand of God, and the presence of Gideon, man's force and power little availing thereunto. In like manner the prophet, by like comparison, persuadeth us to believe, that this victory and freedom must be purchased only by the blessing of God, and not by any force or policy of man: and that this blessing of God is sufficiently effectual of itself, without any force of bloody battle, to establish assured and undoubted peace and everlasting freedom to all creatures. Go ye to now, let me this demand of you, when, and from whence this so great blessedness shall happen? The prophet himself maketh answer, "By the birth of a child (saith he) and by giving a son unto us." *For unto us a child is born* (saith he), *and unto us a son is given, and the judgment is upon his shoulders,* &c. Such is the excellent dignity of the son, so great is the majesty of his nature proceeding from so notable a Father,

that he needeth none other aid in the world, to the attainment of absolute perfection of most blessed felicity. For what can be of more excellent effectual operation to the thorough cleansing away of all filthy contagion of corrupt nature, or more presently available to remove all matter of brabble and contention, then to receive the very son of God himself into the fellowship of this our mortal nature, being a Prince of so great and superexcellent majesty, as that he may not seem to be born an inheritor of a kingdom, to rule as a king, but that the kingdom may seem rather to spring up, and be erected together with his birth? For so he saith, *The government is laid upon his shoulders,* not purchased by any his industry or travail, but laid upon his back, even from his first entry into this world, and growing up together with him, even from his very swaddling clothes. And the same being so great an authority or principality, raised up by so much above the compass of all earthly empires, by how much he obtained to be advanced and called by a more excellent title and name above all the princes in the world. And now if you be desirous to know the name of this famous Prince, the prophet himself will forthwith declare unto you: *His name* (saith he) *shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace: the increase of his government and peace shall have no end,* &c. Where you see mention made of the kingdom of peace and patience, you may easily discern, not a kingdom only, but a distinct manner of kingly pre-eminence, far unlike to an earthly or worldly government. Now hearken where

the place and nation is, over which this King must exercise his dominion: *He shall sit upon the throne of David, and upon his kingdom, to order and establish it with judgment and justice.* Behold here under these titles, judgment and justice, is excluded all bloody tyranny. And now listen to the perpetuity of this kingdom, *From henceforth (saith he) even for ever and ever.*

Was ever man so froward of judgment as to wrest and rack this place of the prophets, of releasing the yoke of the burdens, of breaking the rod of the oppressor, to any other purpose applicable (though he endeavour to the contrary never so much) than to the very coming of Christ Jesu the Son of God, in whom we do believe, who was sent of God the Father, and given unto us for an everlasting King? For where is it possible to find a king issuing from out so notable a parentage, and of such an undefiled life, who by dying the death could crush in pieces the tyranny of death, and after he had tasted the death, could of his own power revive, and raise himself up, to the glorious majesty of everlasting kingdom, this one Messias only except, before whom all nations of the earth do and shall bow the knee? Well now, and what buzzing will those Talmud glossers keep in the gloss, or what exposition will they fetch out of their Targum? Will they refer this intolerable yoke of thralldom unto their servitude endured in the time of Sennacherib? He would indeed have charged the shoulders of the Jews with this yoke of burden and rod of oppression, but he never pinched them so much therewith. Will they interpret the same of the

captivity of Babylon? Neither will this hang together by any means. For albeit it pleased that mighty king of Babylon Cyrus, of his bountiful merey, to grant free passage to the Israelites, to return into their own country: yet was not he able to unloose this propheticall yoke, and establish a peace that could never be dissolved, for that he was not only a mere stranger, but also void of all colour to claime the throne of his father David, by any manner of descent from him.

Moreover, whereas the prophet Isaiah doth note here, especially, the utter taking away of all occasions of warlike fury from amongst worldly men, and of restoring a kingdom of peace, and the same also to be endurable beyond all ages: who doth not see, that by no shift of forged circumstance, these sayings may be translated to your fleshly bondage, since yourselves also (which do believe and expect for an end of this brittle life, and a rising again at the last day as well as we) neither will nor can deny, but that all manner of things in this world, either private or public, must have an end? Then if this be true, how dare ye mortal men flatter yourselves with a possession of an immortal kingdom in this world? For that which is immortal, is not limited within any compass of time. Again, by what argument can ye persuade that the thing which is everlasting, may have a last day and determined end of time? Forasmuch, therefore, as this kingdom of Messias and David, is pronounced by the mouth of the prophets, to be an everlasting throne, and the peace thereof without all end; you must of necessity yield unto us, that

this peace appertaineth not to the external tranquillity of this earthly and terrestrial policy, but to the quiet calm, and peaceable rest of inward conscience and soul, in the sight of almighty God: which peace began then to appear, when as this child was born, of whom the angels of heaven did certify the shepherds in their melodious song: *Glory be to God on high, and on earth peace, and unto men a good will.* Otherwise how will this reason of your's agree in itself, or accord with the prophets? For if you await as yet for the coming of some warlike courageous champion, who having subdued the empire of the Gentiles, may with fire and sword force a recovery of your country, what shall become of this burning and devouring with fire, all warlike force and tumbling of garments in blood? Where is that Messias, of whom Isaiah maketh mention, *which shall proclaim peace, not war, to the Gentiles?* Where is that Prince, *whose voice shall not be heard to make any noise in the streets?* Where is he *that shall not bruise the broken reed? and shall convert the weapons of steel into ashes?* On the other side, if ye await for a peaceable king, such a one as the prophets do describe, what conquest shall there be of Gentiles and nations? Ponder these things in your minds well and advisedly, and see how these matters, being contrary and repugnant each to the other, may be framed to agree together.

There be an infinite number of the like prophecies in Isaiah, concerning the Messias that should be slain for the sins of the people and rejected of you: of his long lasting seed, and unspeakable generation: of the casting away of your whole race, and engrafting

the gentiles in your place: of blinding the eyes of them that did see: of the book delivered to the ignorant and unlettered: of healing the blind and the lame: of ostriches and dragons glorifying God: of floods to be translated into the wilderness: of the salvation of God to be proclaimed from Sion to the uttermost parts of the world: of the small portion of Jews that shall be saved: finally, of the rooting out of your nation, together with the exchange of your name also. *And you shall leave your name (saith he) as a curse unto my chosen: for the Lord shall slay you, and call his servants by another name.* And again, *My servants shall drink, and you shall be thirsty: Behold, my servants shall rejoice, and you shall be ashamed.* I am not very inquisitive here to learn, with what juggling, after your wonted guise and determined malice, ye will corrupt and deprave these places, as you do all other for the most part. Nay, rather I will give you full scope to wreath and wrest them with whatsoever crabbed cavillations you can suggest, and after whatsoever sensual interpretation ye can devise: yet shall ye never prevail so far forth against the manifest truth, but that she will be able to stop your mouth, and convince your shameless impudency, considering that the very orderly course of natural causes, will not permit these sayings to be tossed and tumbled elsewhere, than into the person of Christ Jesu, whom you have crucified.

I will pass over Isaiah, after I have cited one only place out of the xlth chapter of his prophecy, speaking in this wise: *Comfort ye, comfort yourselves, my people, will your Lord God say. Speak comfort-*

ably to Jerusalem, and cry unto her, that her warfare is accomplished, and her iniquity is pardoned, for she hath received at the Lord's hands double for her sins, &c.

What is this to us, will ye say? I will tell you, if you will vouchsafe to yield your diligent consideration thereunto, and compare the same with the rest that doth ensue in the prophet. *A voice (saith he) crieth in the wilderness, Prepare ye the way of the Lord: make straight in the desert a path for your God, &c.* What can be more clear than the brightness of this prophecy? what sentence more manifest? what more fruitful consolation? Wherein as many things seem worthy to be remembered, so three things chiefly are to be noted therein. Namely, the sins and wickedness of the people, in the first place: the wrath and vengeance of almighty God, in the second place: in the third and last place, a most sweet and comfortable consolation, after many bitter and grievous punishments. In the part that treateth of sins, the obstinate and unvanquishable rebellion of the Jews against God and his laws: in the second part, where the wrath of God is spoken of, the justice of God may be discerned, which will not suffer the wickedness of his people to escape long unpunished. The comfortable consolation proceedeth wholly from his loving-kindness and gracious mercy: whereupon the trumpet of those sweet and amiable promises is hearkened unto: wherewith the sovereign bounty of God, qualifying the fretting corrosive of his former displeasure with mild and medicinable salve, doth make an infallible covenant with them, that after they have once passed over many vexations, adversities,

and straights, wherewith they were long time turmoiled and vexed, they should from thenceforth never feel so sharp a scourge in revenging their sins. And hereof cometh this most delicate voice full of all spiritual comfort, which the Lord himself pronounceth here by the mouth of his prophet, speaking comfortably to Jerusalem, *Thy warfare is accomplished, and thine iniquities are pardoned, for thou hast received at the Lord's hands double for thy sins, &c.* As if this were the natural sense and meaning of the words: whereas I have hitherto shewed myself a severe judge against you in scourging your ungodliness with cruel plagues, this did I, even according to the desert of your own deeds. In your miserable and continual calamity, in your manifold bondage and captivity that you have endured, first under the Egyptians, then under the Assyrians, next under the Syrians, and lastly under king Herod the stranger, you have hitherto felt the smart of God's justice. But now it hath pleased the Lord to alter his determination conceived against you, not to whet the edge of his rigorous vengeance any more to your destruction, not to deliver you as vassals and bond-slaves to your enemies, but interchanging mercy for wrath, to embrace you with all lenity, and make an end of your sorrows and warfare: so that from henceforth you shall not need to fear any more invasion of cruel enemies, and leading away into direful captivity, any dreadful punishment of your heinous impiety. For the time shall come, when the Lord will no more reward your iniquities with horrible scourges and plagues, but of his inestimable

clemency shall couch you within the blessed bowels of his bottomless mercy. And if you be desirous to know the time wherein these glad tidings shall be performed amongst you, take this for a sign and token, whereby you may discern the time, whereof I do foretell you. *A voice shall be heard crying in the wilderness, Prepare ye the way of the Lord, make straight in the desert a path for your God. Every valley shall be exalted, and every mountain and hill shall be made low, &c.* And the voice proceeding yet forward, and demanding what he should cry: *Say unto the cities of Judah (saith he) Behold your God, behold the Lord God will come with power, and his arm shall rule for him, and his reward is with him, &c.* When the sound of this trumpet out of the huge desert wilderness, shall pierce into your ears, and be seen with your eyes, this shall be a sign for you to know, that he is not far from the gates, that shall redeem you from your captivity.

I have disclosed unto you the meaning and sense of the prophet, if I be not deceived: wherein two especial notes are to be considered: namely, the punishment of sin, and the voice of a crier in the wilderness. Both which notes, who doth not easily perceive to have been accomplished in the persons of Christ Jesu and of John Baptist? Yea, and so accomplished in them, as no gap nor starting-hole may possibly be found for you to escape, but that this place must be of necessity applied to Christ our anointed King and Saviour. For what else imported the voice of John Baptist crying in the wilderness, but to prepare a way ready for the coming of the Lord? And what else hath the whole doc-

trine of the New Testament taught, and daily doth teach us also, but an everlasting forgiveness of sins, in the manner of a continual vacation from the term of the law? For as long as the law and God's justice did combat against sins, the warfare could never be broken up: but the enemy being once subdued, and the dominion of them brought into captivity, our warfare must needs be at an end. For as soon as the sinner beginneth to be no longer under the law, but under grace, nor findeth any adversary to withstand him, but hath caught the victory into his own hands once, what remaineth but he may joyously triumph and keep holy-day, being now delivered from all fear of further controlment.

Next unto Isaiah let us annex the testimony of Jeremiah, who after he had prophesied much of the return of the Jews from the captivity of Babylon, doth encourage them again at the last with this kind of consolation: that from thenceforth they should never be carried from their own country into bondage again, speaking thus in the xxxiij chapter of his prophecy: *And I will gather the remnant of my sheep out of all countries, whither I shall drive them, and will bring them again to their folds, and they shall grow and increase: And I will raise up shepherds over them which shall feed them: and they shall dread no more to be afraid: nor shall any of them be lacking, saith the Lord.* And immediately after: *Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved,*

and Israel shall dwell in safety. And this is the name whereby they shall call him, The Lord our Righteousness, &c. And again in the xxivth of his prophecy: Like as these good figs, so will I know them that are carried away captive out of Judah to be good, whom I have sent out of this place into the land of the Chaldeans; for I will set mine eyes upon them for good, and I will bring them again into this land, and I will build them and not destroy them, and I will plant them and not root them out, &c. And again in the xxxist chapter: Behold, I will bring them from the north country, and gather them from the coasts of the world, with the blind and the lame amongst them, with the woman with child and her that is delivered also: a great company shall return hither. And they shall come and rejoice in the height of Sion, and their soul shall be as a watered garden, and they shall hunger no more: for I will forgive their iniquities, and will remember their sins no more. And the seed of Israel shall not cease from being a nation before me for ever. And the places shall be built, and shall be all holy unto the Lord, neither shall they be plucked up nor destroyed any more for ever. And again in his xxxiid chapter: Thus hath the Lord God of Israel spoken concerning the city, whereof you say, It shall be delivered into the hand of the king of Babel by the sword, by famine, and by pestilence, Behold, I will gather them out of all countries, wherein I have scattered them in mine anger, and will bring them again into this place, and will cause them to dwell in safety. And they shall be my people, and I will be their God. And I will give them one heart and one way, that they may fear me for

ever. And proceeding forward in the chapter ensuing, Because the people of Jerusalem did not submit themselves unto the Chaldees, but resisted them with force, therefore were their bulwarks filled with dead bodies. But behold, I will give it health and amendment, and I will cure them, and will reveal unto them abundance of peace and truth. And there shall be heard in this place of which you say that it shall be desolate, even in the streets of Jerusalem that are desolate, and without any inhabitant, there shall be the voice of joy and gladness. Behold, the days come, saith the Lord, that I will perform that good thing, which I have promised unto the house of Israel, and to the house of Judah. In those days I will cause the branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Israel shall dwell in safety. And this shall they call her, The Lord is our righteousness: For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel. Neither shall the priests and Levites want a man before me to offer burnt-offerings, and to do sacrifice continually. And afterwards again in the lth chapter: Thus saith the God of Israel, Behold, I will visit the king of Babel, and his land, as I have visited the king of Assur. And I will bring Israel again to his habitation, he shall be fed, and his soul shall be satisfied in his due time, saith the Lord. In those days shall the iniquity of Israel be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will be merciful unto them whom I do reserve, &c.

Hereunto may be added the

like testimony of Baruch in his vth chapter: *Put off thy mourning garments, O Jerusalem, and thine affliction, and deck thee with worship and honour, because everlasting glory cometh unto thee from God. Put on the garment of righteousness that cometh from God, and set a crown upon thy head of the glory of the everlasting: for God will declare thy brightness unto every country under the heavens, and God will name thee by his name for ever, &c.*

What can be of more efficacy than the testimonies of the fore-said Scriptures? in the which, forasmuch as two things are set down chiefly to be noted, ye must yield to the one of them of very necessity: either that this kingdom of Israel shall never decay again, after their return from the Babylonical captivity: which being construed after the carnal sense of the letter, is most false, as you may plainly perceive: or else, if the kingdom of Israel be overthrown and have an end, and so then the prophets do lie: which is the most absurd thing that may be spoken.

Whereby appeareth most evidently, that all those sayings wherein the prophets have foretold of the royalty of David's throne, and of the everlasting glory thereof, must have a certain mystical and spiritual interpretation. For you are not ignorant yourselves, of that which happened to that fleshly and worldly estate of this kingdom, and into how narrow straights and extremities it was forced when as your city was besieged and razed by the Romans, your temple consumed with fire, and all things in the city devoured and ransacked, even to the rooting out of all your nation, almost: so

that the circumstances of the times, being duly weighed, will plainly convince you, that these promises made touching the perpetual establishment of the kingdom of David, must be far otherwise understood, and that yourselves either lie shamefully in the order of your exposition, or else that your own prophets did prophesy contrary to the truth. Since, therefore, one of these two must of necessity be granted, choose which you will, or else discover some way how you may escape out of this labyrinth. First, I suppose no man will condemn the prophets for liars, for they delivered nothing unto us, but that which by wonderful inspiration they received of the holy Ghost, yea, the same also infallibly true, as approved from time to time, by the circumstances and sequel of the time.

For they foresaw, (as truth was) being informed by the Holy Ghost, first, the delivery of the remnant of that nation in the transmigration of Babylon: and it came to pass: they foresaw also, that this captivity should endure no less than seventy years. This also came to pass. Finally, they foresaw that after the full expiration of this exile and banishment, a Prince should come, and a Son should be given in the fulness of time, which should possess the throne of his father David, and take upon him the government of the kingdom, and should establish the same in a permanent and unperishable course of continuance, peace, and tranquillity for ever. And this also was performed even then accordingly, when as the Son of God was born in the city of David: that Wonderful Counsellor, the Mighty God, the Prince of peace, who albeit died once ac-

cording to the flesh, and seemed to be vanquished, yet was he not holden of death above three days, but survived of his own power, and liveth for ever and ever: and in dying hath obtained an endless conquest of death, and triumpheth now (not much unlike unto Sampson) victoriously over death, hath rent in sunder the iron gates of sin, hath crushed the tyranny of the devil in pieces, and purchased everlasting life for his elect, not perishable by any assault of haughty adversary, nor vanquishable by any power of worldly policy. For as to that, that the city was put to the sack by the puissant army of the Romans, the temple burnt and razed to the ground; all this nothing at all diminisheth the credit of the prophet touching the establishment of the glory of that throne, but rather confirmeth, and doth argue it to be of much more estimation. The rebel Jews and traitorous murderers of Christ were overcome in battle; but Christ himself, Prince of that kingdom, with his Church, could not be brought under subjection, neither shall at any time, but hath conquered, liveth, and triumpheth daily. And although you cannot yet conceive this invincible majesty of that everlasting King, yet your prophets saw it, yea, your father Abraham saw it, and rejoiced: Isaiah saw it, witnessing the same with an oath: *The Lord hath sworn by his right hand, and by the strength of his arm. Surely I will no more give thy corn to be meat for thine enemies, and surely the sons of the strangers shall not drink the wine for the which thou hast laboured: but they that have gathered it shall eat thereof, and shall praise the Lord. And the gatherers thereof*

shall drink it in the courts of my sanctuary, &c. Again the same Isaiah, speaking unto Jerusalem as though she were prisoner in Babylon: *Whereas thou hast been forsaken, so that no man went by thee, I will make thee an eternal glory, and a joy from generation to generation, &c.* Moreover, in the livth chapter: *For a moment in mine anger I hid my face from thee for a little season, but with everlasting mercy have I had compassion upon thee, saith the Lord thy Redeemer: for this is unto me as in the waters of Noah, to whom, as I have sworn, that I would no more go over the earth with waters, so have I sworn, that I would no more be angry with thee nor rebuke thee. For the mountains shall remove, and the hills shall fall down, but my mercy shall not depart from thee, neither shall the covenant of my peace fall away, saith the Lord, that hath compassion on thee.* And again in another place: *Go ye out of Babel, flee ye from the Chaldeans with a voice of joy, tell and declare this, shew it forth to the ends of the earth. Say ye, The Lord hath redeemed his servant Jacob. And within a little after: It is a small thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the desolation of Israel. I will give thee also for a light to the Gentiles, that thou mayest be my salvation unto the ends of the world. Behold, I have graven thee upon the palm of my hand: thy walls are ever in my sight. Thy builders make haste, thy destroyers and they that made thee waste, are departed from thee, &c.*

Neither did Isaiah see these things alone: the other prophets, patriarchs, and holy ones also did await for the royal excellency of

that kingdom before it was come. The angels signified out of heaven that he was presently come; his miraculous works do ratify the same; his rising again at the feast of Easter confirmeth it; yea, the devils themselves felt it, and did tremble for fear. The holy company of apostles and martyrs do confess it: all tongues and nations do speak of his glory, bow the knees, and worship him. Finally, the Holy Ghost, through wonderful secret operation, doth daily and hourly enlarge, and enseat the infallible assurance thereof in the hearts of the faithful. Lastly, you also, even you that are Jews, albeit as yet it be not revealed unto you, shall know and acknowledge once at length, (I trust) the inestimable treasure and incomparable riches of this kingdom, the invincible everlasting power of this King, *who shall break and overthrow all other kingdoms of the world, and whose kingdom shall not possibly be destroyed itself, neither shall have any end.* (Dan. ii.)

(To be continued.)



To the Editors of the Jewish Expositor.

Gentlemen,

I AM fully aware that the restoration of the Jews to their own land forms no part of the object of the London Society's exertions. The discussion, however, of the subject cannot be unsuitable to your pages, as whatever relates to the destination of that people as a nation, must be interesting to every Christian engaged in seeking their spiritual welfare as individuals.

It is certain, even at this time, when so much light has been thrown on the prophecies concerning the Jews, that many Christians either wholly disbelieve, or

are very doubtful respecting their restoration to the land of their fathers. It appears, on the other hand, to many careful students of prophecy, to be an event most clearly predicted, and unequivocally and frequently promised in the Scriptures. I have recently met with an excellent essay on the subject, written by the present Vicar of Chobham, when a young man at Cambridge, and to which the Norrisian Prize was assigned in the year 1796. As it is little known, and brings together the different Scriptures on the point in question, in a forcible and convincing manner, I earnestly hope you will insert it in the Expositor, for which purpose I transmit to you a copy.—I am, Gentlemen, &c.

H.

AN ESSAY TENDING TO SHEW THE GROUNDS CONTAINED IN SCRIPTURE, FOR EXPECTING A FUTURE RESTORATION OF THE JEWS.

BY CHARLES JERRAM,
Scholar of Magdalen College.
Cambridge, 1796.



Published, in pursuance of the will of the late Mr. Norris, as having gained the Annual Prize instituted by him in the University of Cambridge.



In an enquiry into the probability of a future restoration of the Jews, little assistance, perhaps, can be derived from the common sources of information. That such an event will certainly take place, cannot be proved from the deductions of unassisted reason. Our expectations respecting it, rest, chiefly, on a divine revelation. Those writings alone, which account for the existence of the Jews, in their present state, can

afford any solid ground of hope that they shall hereafter be restored. To the Scriptures, therefore, our attention in the present enquiry, ought principally to be confined.

A striking feature in these sacred books is, the comprehensive view which they exhibit of the manner in which the Deity administers the affairs of this world. From a general view of this plan, it will appear that the restoration of the Jews enters essentially into the completion of the divine purposes.

God has stamped upon all his works a certain consistency and uniformity. There is scarcely any thing, however singular, in the economy of the divine government, to which something analogous may not be found in the constitution of nature. A prominent feature in the latter is, a certain progression, wherein every thing, almost imperceptibly, advances from small beginnings towards perfection. The whole *vegetable* kingdom is subject to this law. *Man* also has his several stages of infancy, youth, and manhood. *Kingdoms* emerge from barbarism, and gradually advance towards civilization. Every thing around us is progressive. There is the same consistency in God's moral government. From the time that the general representative of mankind, by a voluntary act of disobedience, brought ruin upon his posterity, the plan of divine administration has been unfolding itself, and will continue to do so, till the ages of the world shall cease. It was then promised that "The seed of the woman should bruise the serpent's head." In this promise, God intimated his intention of restoring, through the

mediation of a Redeemer, what had been lost by the fall of Adam. To the accomplishment of this end, every successive step in the divine economy has a direct reference.

The principal object of the Deity, in every stage of his government, seems to have been, to preserve a remnant from the corruptions of the age in which they lived, and to reveal to them, as circumstances might require, something of his attributes and perfections. Hence have arisen several successive dispensations of mercy:—confined, indeed, in their extent,—but each more general than the former, and more declarative of the gracious purposes of God.

The first of these revelations seems to have been confined to the family of Seth. We are not informed of any particular system of religious worship or moral conduct, which was prescribed to them: though it is probable that something determinate was fixed with regard to both.

After the deluge, it appears, the line of Shem was chosen. We know but little of what occurred, antecedent to the time of Abraham: with him commenced a very important era.

The intimations of the divine will respecting that universal blessing which God intended to confer on the world, were, hitherto, few and indistinct. To Abraham, however, God gave a positive assurance, that his posterity should possess a rich and extensive country, and that "in his seed all the nations of the earth should be blessed." As Abraham, at the time when this promise was made, had neither land nor heir, its accomplishment appeared very improbable. God removed both these difficulties, by giving him a son in

his old age, and, in reversion, the inalienable possession of the land, in which he was then only a sojourner. The frequency with which this promise was renewed to Abraham, deserves observation. It was first made to him, when in his native country; repeated at his arrival in Bethel, and confirmed at his return from Egypt: it was renewed after his slaughter of the kings: given him in covenant at the age of ninety, and again established after the offering up of Isaac. It is not less worthy of remark that, at all these periods, the promise is absolute and unlimited. The language runs thus: "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant: to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God." (Gen. xvii. 7, 8.)

We are aware that too much stress may sometimes be laid upon the terms, *ever*, and *everlasting*, as they often imply no more than a *limited*, though perhaps always, an *extensive* period. Yet the frequency and emphasis with which these expressions are here repeated, gives some reason to believe that they ought to be understood in their more unlimited acceptation.

It is scarcely conceivable that God would have been so express in making, and so particular in renewing this grant, except for some extraordinary purpose. What this end was, we shall have occasion hereafter to remark. In the mean time, it may be observed

that, if the grant of the almighty Maker and Governor of the universe can constitute a legal title to an everlasting possession, the claim of the Jews to the land of Palestine, will always be reasonable and just.

Without entering particularly into the times between Abraham and Moses, we may observe that the covenant was frequently renewed, and conveyed in language similar to that which we have just cited. Isaac and Jacob were each assured that God still remembered the covenant which he had made with Abraham, that "in his seed all the nations of the earth should be blessed."

In that memorable prophecy of Jacob, contained in his last address to Judah, and which, in part has received so exact an accomplishment, we have the same promise remarkably expressed, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be." (Gen. xlix. 10.) Though it is probable that the latter part of this prophecy relates primarily to the calling of the Gentiles, yet it may have a farther reference, and include the conversion both of Jew and Gentile.

The Jewish dispensation succeeded that of Abraham, and was preparatory to that of Christ. The principal object to which we shall confine our attention in the Jewish economy is, the *sanctions* of their religion. It is generally allowed that these were temporal. Both the nature of that dispensation, and the peculiar situation and circumstances of the Jews required this. Their minds must have been greatly debased by their long and abject bondage in Egypt. Hence

they would, with great difficulty, be able to comprehend spiritual objects. The highest gratifications to which they had been accustomed were sensual. This would cause temporal happiness or misery to operate more powerfully on their minds, than future rewards and punishments. On this account, the secure possession of a rich and fertile country was held out as the principal inducement to obedience: on the contrary, expulsion from it, and the miseries of captivity, were constantly threatened as the punishment of their transgressions. This will account for the peculiar stress which is laid upon the covenant that secured to the Hebrews the land of Palestine. In the covenant, they were taught to consider it as their inalienable right; and were assured that nothing, except sin, should affect their security in it. In confirmation of this covenant, they were delivered from the hands of Pharaoh; were miraculously supported, and conducted through the wilderness: and, in spite of the most formidable combination of earthly powers, were actually put into the possession of the promised land. David celebrated the faithfulness of God to this his covenant, in the cvth psalm. "God hath remembered," says he, "his covenant for ever, the word which he commanded to a thousand generations: which covenant he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance." After having recounted many providential interpositions in their favour, and gratefully acknowledged the good-

ness of Jehovah, who had brought his ancestors into Palestine, he ascribes the whole of it to the covenant which had been made with Abraham. "For he remembered," says he, "his holy promise, and Abraham his servant."

That the covenant of God, therefore, gave the Jews a just claim to this country, no one will doubt, who does not deny the right of the Almighty to make such a grant. That *God himself* intended his covenant to be absolute, appears, both from express declarations, and his expulsion of the Canaanites. In the xxxiiiid of Exodus, God is represented as bearing in mind the indignity which the Hebrews had offered him, in making a golden calf, and worshipping it in his very presence: and he speaks after this manner to Moses: "Depart, and go hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it. And I will send an angel before thee, and I will drive out the Canaanites, &c. for I will not go up in the midst of thee, for thou art a stiff-necked people, lest I consume thee in the way." Hence it appears that, though God determined to punish the sins of his people, yet it should be in such a way, as not finally to exclude them from the blessings of his covenant. Nor can we consider, in any other light, the command which he gave to the Jews, utterly to extirpate the inhabitants of the land. Having nothing to fear from the claims of its original possessors, they would naturally consider it as their appropriated inheritance.

Moses also understood the co-

venant as absolute. The xxvith of Leviticus is peculiarly express upon the subject. It is there supposed that the Jews should multiply their transgressions; and that their crimes should be of the most complicated and aggravated nature; and yet they are assured that they shall not be finally cast off. It is true, their sins should be most severely punished: they should experience, in succession, the evils of pestilence, famine, the sword, captivity, and dispersion into all the kingdoms of the earth; yet, notwithstanding this, it is expressly and repeatedly declared, "When they be in the land of their enemies, *I will not cast them away*, neither will I abhor them, to destroy them *utterly*, and to break my covenant with them. But I will, for their sakes, *remember the covenant* of their ancestors, whom I brought forth out of the land of Egypt, in the sight of the heathen, that I might be their God." David speaks in similar language: "If his children," says he, "forsake my laws, and walk not in my judgments, then I will visit their transgressions with a rod, and their iniquities with stripes. *Nevertheless*, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips." (Ps. lxxxix. 30—34.)

When we call this covenant *absolute*, and the title of the Jews to the land of Palestine, *inalienable*, we would not be understood as denying that Jehovah had reserved to himself the right of expulsion, on account of their sins:—or, that it would be inconsistent with the tenor of his promise, finally to exclude them, if they should continue obsti-

nately impenitent. An engagement like this, would have derogated from the divine perfections. Still, however, it should seem from the passages already quoted, that the covenant itself made *provision* for their repentance. If, to have cast them off *utterly*, would have been to *break* the divine covenant with them, as is asserted in the passages just cited, surely it must be understood that God considered himself under some kind of engagement to give them repentance; otherwise, he must receive them into his favour whilst they continued impenitent, which cannot possibly be supposed.

That the covenant really made provision for the repentance of the Jews in times of their captivity, seems, by no means, incapable of proof. Let it suffice for the present to observe, that this seems a natural inference from the introduction to the song which God dictated to Moses. In the last conference which Jehovah held with him, he is informed that the Jews, after his death, should revolt from their allegiance to the true God, join themselves to the idolatrous nations around them, and thus violate the covenant which had been made with their fathers. This would occasion God to withdraw his presence from them, and to deliver them into the power of their enemies.

Unwilling, however, to leave them to their hard impenitent hearts, and thus to fill up the measure of their iniquities, God dictates a song to Moses, which the Jews are commanded, for ever, to teach their children, "that it might be a witness for God, in the time of their dispersions, and might never be forgotten out of the mouths of their seed." In

this inimitable song, are recounted the mercies which they had received at the hand of their heavenly Parent, his unwearied attention to them in all their distress, and the various instances in which he had rescued them from the power of their enemies. It concludes by representing the extreme reluctance with which God had punished their sins, and his determination to deliver them out of all their difficulties, by restoring them to the enjoyment of their former possessions. The whole is conveyed in language peculiarly calculated to work upon the tenderest feelings of the heart, to excite the noblest sentiments of admiration and gratitude, and to produce genuine repentance.

We insist not, however, on this particular. It is sufficient for our purpose, that this covenant be understood as giving the Jews, at all times, a claim to the land of Palestine, on condition of their repentance: because, in a future part of this essay, it will be abundantly manifest that their *conversion* is certain. That such was the extent of this covenant, appears both *from positive declaration*, and the *history* of this people.

In the concluding address of Moses to the Hebrews, recorded in the xxviiith and following chapters of Deuteronomy, we find as exact a description of what should afterwards befall them, as if it were a summary of their history to the present time. The almost inconceivable miseries of famine, the ravages of their enemies, and the calamities which should attend their captivities and dispersions, are recorded in language which would appear extremely figurative, had not the history of this people

affixed a literal meaning to it. Yet it is added, "When all these things come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, &c. that *then* the Lord thy God will *turn thy captivity*, and have compassion on thee, and will return and *gather thee from all the nations whither the Lord thy God hath scattered thee. If any of them be driven out to the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee; and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it.*" (Deut. xxx. 1—5.)

The truth of this declaration has already been established by the *history* of the Jews. Their sins have repeatedly brought them under the power of their enemies. They have, in their captivity, called upon God and been delivered.

The Jewish annals during the time of the judges, contain little else than a detail of their various apostasies and punishments. They were, at different periods, under subjection to the Moabites, Canaanites, Midianites, Ammonites, Philistines, &c. Yet, as often as "they cried unto the Lord," they were delivered, agreeably to the tenor of this covenant.

The deliverance of Judah also from Babylon, after a captivity of seventy years, is a remarkable accomplishment of the promise just recited.

Such was the *nature of the covenant* made with Abraham, and

ratified to the Jews; and such *the* tenure upon which they held the land of Palestine.

(*To be continued.*)

BIBLIOTHECA SUSSEXIANA.

No. V.—*The Talmud.*

The following account of the origin and nature of the Jewish Talmud is taken from Prideaux' Connections, book v.

"After the death of Simon the Just,* there arose a sort of men, whom they call the Tanaim, or, the Mishnical doctors, that made it their business to study, and descant upon those traditions which had been received and allowed by Ezra, and the men of the great synagogue, and to draw inferences and consequences from them; all which they ingrafted in the body of these ancient traditions, as if they had been as authentic as the other; which example being followed by those who after succeeded to them in this profession; they continually added their own imaginations to what they had received from those that went before them; whereby these traditions becoming as a snow-ball, the farther they rolled down from one generation to another, the more they gathered, and the greater the bulk of them grew. And thus it went on to the middle of the second century after Christ, when Antoninus Pius governed the Roman empire; by which time they found it necessary to put all those traditions in writing; for they were then grown to so great a number, and

enlarged to so huge a heap, as to exceed the possibility of being any longer preserved by the memory of men. And besides, on the second destruction which their country had undergone from the Romans, a little before, in the reign of Adrian, the preceding emperor, most of their learned men being cut off, and the chiefest of their schools broken up and dissolved, and vast numbers of their people dissipated and driven out of their land, the usual method of preserving their traditions, had then in a great measure failed; and therefore, there being danger that, under these disadvantages, they might be all forgotten and lost, for the preventing hereof, it was resolved, that they should be all collected together, and put into a book; and Rabbi Judah, the son of Simeon, who from the reputed sanctity of his life, was called *Hakkadosh*, that is, *holy*, and was then rector of the school which they had at Tiberias in Galilee, and president of the Sanhedrin that there sat, undertook the work, and compiled it in six books, each consisting of several tracts, which, altogether, make up the number of sixty-three; in which, under their proper heads, he methodically digested all that had hitherto been delivered to them of their law and their religion by the tradition of their ancestors, and this is the book called the *Mishna*; which book was forthwith received by the Jews with great veneration throughout all their dispersions, and hath ever since been held in high esteem among them; for their opinion of it is, that all the particulars therein contained, were dictated by God himself to Moses from Mount Sinai, as well as the

* Zemech David, Juchasin Shalsheleth Haccabala, Buxtorffii Lexicon Rabbinicum, p. 2610, and 2611.

written word itself, and consequently must be of the same divine authority with it, and ought to be as sacredly observed; and therefore, as soon as it was published, it became the subject of the studies of all their learned men; and the chiefest of them, both in Judea and Babylonia, employed themselves to make comments on it; and these, with the Mishnah, make up both their Talmuds, i. e. the Jerusalem Talmud, and the Babylonish Talmud. These comments they call the *Gemara*, i. e. the complement, because by them the Mishnah is fully explained, and the whole traditionary doctrine of their law and their religion completed; for the Mishnah is the text, and the *Gemara* the comment, and both together is what they call the Talmud. That made by the Jews of Judea, is called the Jerusalem Talmud; and that made by the Jews of Babylon is called the Babylonish Talmud. The former was completed about the year of our Lord 300, and is published in one large folio; the latter was published about 200 years after, in the beginning of the sixth century, and hath had several editions since the invention of printing; the last, published at Amsterdam, is in twelve folios. And in these two Talmuds (the law and the prophets being in a manner quite justled out by them) is contained the whole of the Jewish religion that is now professed by them. But the Babylonish Talmud is that which they chiefly follow; for the other, that is, the Jerusalem Talmud, being obscure, and hard to be understood, is not now much regarded by them. But this and the Mishnah being the most ancient books which they have (ex-

cept the Chaldee Paraphrases of Onkelos and Jonathan) and both written in the language and style of the Jews of Judea, our countryman, Dr. Lightfoot, hath made very good use of them in explaining several places of the New Testament by parallel phrases and sayings out of them. For the one being composed about the 150th year of our Lord, and the other about the 300dth, the idioms, proverbial sayings, and phraseologies used in our Saviour's time, might very well be preserved in them. But the other Talmud being written in the style and language of Babylonia, and not compiled till about the 500dth year of our Lord, or, as some will have it, much later, this cannot so well serve for this purpose. However, it is now the Alcoran of the Jews, into which they have resolved all their faith and all their religion, although framed (almost with the same imposture as that of Mahomed) out of doctrines falsely pretended to be brought from heaven. And in this book, all that now pretend to any learning among them, place their studies; and no one can be a master in their schools, or a teacher in their synagogues, who is not well instructed and versed herein; that is, not only in the text, which is the Mishnah, but also in the comment thereon, which is the *Gemara*. And this comment they so highly esteem beyond the other, that the name of *Gemara* is wholly ingrossed by it; the *Gemara* of the Babylonish Talmud being that only which they now usually understand by that word. For this, with the Mishnah to which it is added, they think, doth truly complete and make up the whole of their religion, as fully and perfectly con-

taining all the doctrines, rules, and rites thereof; and therefore it is, in their opinion, most deserving of that which signifies what *completes, fills up, or perfects*; for this is the meaning of the word in the Hebrew language. Out of this Talmud Maimonides hath made an abstract, containing only the resolutions or determinations made therein on every case, without the descants, disputes, fables, and other trash, under which they lay buried in that load of rubbish. This work is entitled by him, *Yad Hachazakah*, and is one of the completest digests of law that was ever made; I mean, not as to the matter, but in respect only of the clearness of style and method in which it is composed, the filthy mass of dirt from under which he dug it, and the comprehensive manner in which he hath digested the whole. Others among them have attempted the like work; but none have been able to exceed or come nigh him herein. And for this, and for other of his writings, he is esteemed the best author among them. They who professed this sort of learning, that is, taught and propagated these traditionary doctrines among them, have been distinguished by several different titles and appellations, according to the different ages in which they lived. From the time of the men of the great Synagogue, to the publishing of the Mishnah, they were called *Tanaim*;^{*} and they are the *Mishnical* doctors, out of whose tra-

ditions and doctrines the Mishnah was composed. And from the time of the publishing of the Mishnah, to the publishing of the Babylonish Talmud, they were called *Amoraim*,^{*} and they are the *Gemarical* doctors, out of whose doctrines and traditions the Gemara was composed. And for about 100 years after the publishing of the Talmud, they were called *Seburaim*,[†] and after that *Geonim*.[‡] And these were the several classes in which their learned men have been ranked, according to the several ages in which they formerly lived. But for these latter times, the general name of *Rabbi* is that only whereby their learned men are called, there being no other title whereby they have been distinguished for nearly 700 years past. For, about the year 1040, all their schools in Mesopotamia, where only they enjoyed these high titles, being destroyed, and all their learned men thence expelled and driven out by the Mahomedan princes, who then governed in those parts, they have, since that, with the greatest number of their people, flocked into these western parts, especially into Spain, France, and England. And from that time all those pompous titles which they affected in the East, being here

* The word "*Tanaim*" hath its derivation from "*tanan*," which signifies to deliver by tradition, and is the same in Chaldee with *Shanah* in the Hebrew, from whence the word *Mishnah* is derived.

* i. e., Dictators, because they dictated those explications upon the Mishnah which are contained in the Gemara.

† i. e. Opinionists; for they did not dictate any doctrines, but only infused opinions by disputation, and probable arguments, from what had been afore dictated, and received in the Mishnah and Gemara.

‡ i. e. The Sublime, or Excellent Doctors; they were so called from the sublimity and excellence of their learning.

dropped, they have retained none other for their learned men from that time, than that of *Rabbi*, excepting only that those of them who minister in their synagogues

are called, *Chacams*,* i. e. wise men."

* *Chacam*, in the Hebrew language, signifies a *wise man*.

PROCEEDINGS OF THE LONDON SOCIETY.

DENMARK AND SWEDEN.

COMMUNICATIONS FROM MR. J. C.
MORITZ.

(Continued from vol. xii. page 463.)

MR. MORITZ's next communication is from Frederica, under date July 9, 1827. He relates that he left Gottenburgh on the 27th June, and arrived at Copenhagen the following day.

The ensuing statement details a conversation Mr. M. held with a Jew, in which are enumerated several objections to Christianity, with answers to them, which may prove beneficial to those Jews who read the Expositor, and who, open to conviction, are willing to receive that instruction, which the conscientious convictions of a converted Jew are capable of affording. Mr. M. writes,—

On my enquiring as to the success which had attended the distribution of the books I had left, I was informed that a few Jews had called at the house where I had staid, and having left their address, desired my friends to say they should be glad if I would visit them. Among these was an aged Jew, who had expressed a great desire to converse with me. I called upon him at his house, and he seemed glad to see me. After the usual salutations I turned the conversation to the one thing needful. To my surprise I found him a strong opposer of the Bible. He maintained that Moses and the prophets were only great politicians and poets, which enabled them to

speak of future events, but that God never revealed himself to them. When I had proved to him, from the character of those holy men of God, and from the nature of their prophecies, that they could not possibly have predicted the secret events of the world to the end of time, by their own political foresight, much less develope the mysteries of heaven; and that they would have been the most abominable characters, if they had pretended that the God of heaven had made a supernatural revelation to them, if it had not been so; and that it might be considered the greatest wonder of the world, that their words should have been so literally fulfilled, as we see they are to this day, he was silent.

Having made no reply to my answer, he produced a paper, which contained various objections against Christianity. The first was Gen. xlix. 10. He designed to prove that Christ could not be the Shiloh, for he came at the end of the *second* temple, whereas the sceptre of Judah had already ceased under the *first*. I told him that **שִׁבְט** must here be taken only for *tribe*, for that Judah did not cease to be a tribe till after the coming of Christ; and also, that the sceptre was not entirely taken away from the tribe, for that after their return from Babylon they had kings of their own, and lived in their own land; but that since the coming of Christ both the sceptre and the tribe have ceased from Judah.

He then objected to Christ being the son of David, as he had no other father but God; and to Mary's derivation from the house of David being sufficient to constitute Jesus the son of David, as he maintained that the lineage could not be reckoned from a female. I proved from Numbers xxxvi. 8, 9, that in particular cases

this was allowed ; but that in reference to Messiah, his sonship must be taken more in a spiritual way, for David himself calls this son of his, his Lord, (Ps. cx. 1.) and declares him to be the Son of God. (Ps. ii. 7, 12.) I shewed him from Gen. iii. 15, Jer. xxxi. 22. that the Messiah was to be, so far as concerned his humanity, *the seed of the woman*, that he, as the Saviour of the world, was not to be generated of the sinful seed of man ; for that he was to be undeciled and separate from sinners.

The next ground of opposition to Christianity was, that it had annulled the law, whereas Christ said, “ I came not to destroy the law, but to fulfil it ;” consequently, Christians are bound to keep the whole law. I explained to him the nature of the law, and how Christ, as our mediator and surety, had come to fulfil all the demands of the law in our stead and room, that his righteousness might be imputed to us who have none of our own ; and then I proved to him from the whole contents of Christ’s sermon on the mount, that he had the *moral law* only in view, which is to be observed until the end of time ; and I shewed him further, from Deut. iv. 5—14, that this was also the meaning of Moses, so that Christ and Moses fully agreed in this truth ; and that consequently Christianity had not made void the covenant law, but rather established the same. He then maintained that St. Paul had contradicted the angel Gabriel : for that the latter had said to Mary, Luke i. 33, “ To the kingdom of Christ there shall be no end :” and that St. Paul says, 1 Cor. xv. 24, “ He shall deliver up the kingdom to God the Father.” To all this I replied, “ There is no contradiction in this, for in regard to his divinity, Christ lives and reigns with the Father for ever ; but with respect to his humanity, and as Mediator between God and man, his mediatorial office will last only so long as there is need for it. When all Christ’s enemies shall be vanquished, and all the duties of this high office finished, then will Jesus lay aside his name of Mediator ; God will be worshipped by

his glorified saints without a medium, and thus will be all and in all.” As he had now nothing more to object, I began to preach to him the doctrine of the cross, and intreated him to repent and believe the Gospel. At this he was offended, and endeavouring to justify himself, he said, he was no sinner, and that the faults he might have committed, God would pardon at the hour of death ; and he added, that he was now too old to change his religion. Finally, I added, “ The Scriptures declare that the sinner being a hundred years old shall be accursed ; and that if his sins were not blotted out by the blood of Christ, he could not be saved.”

That these conversations afford opportunity for eliciting the objections of the Jews against the truth is very manifest, and the hope may be justly cherished, that as they afford to the missionaries the opportunity of most satisfactory solutions, they may be beneficial primarily to those to whom they were immediately addressed, and eventually to others who may read these pages, either for the purpose of refutation or conviction. That this observation is admissible, is evident from the following anecdote :—

One family named F. received me politely : as soon, however, as I began to speak about the Messiah, the head of it began to scoff, and asked me if I were really serious in wishing him to believe in Moses or in Christ ? He denied that ever Moses led the people of Israel through the Red Sea ; and that Jesus ever wrought miracles. I asked him if he did not think it to be a greater miracle, that two millions of Jews should have been so credulous, as to believe Moses on his mere word, that he had conducted them through the Red Sea, and that their children should have believed it also, if it had never taken place ? “ According to my mind,” I added, “ the Jewish nation would not now

exist on the face of the earth, if this miracle had never been performed; for a large and powerful Egyptian army was behind them, and the Red Sea before them, there was therefore only this alternative for them, either to pass through the Red Sea, or to break through the Egyptian army. Now to do the *first*, a very large fleet was necessary, to transport them over, which they did not possess; and as to the *second*, they had neither arms, nor courage, nor military skill, to make the desperate trial; they must therefore have fallen a sacrifice before the enemy, had not the Lord miraculously interfered for his beloved people, and made a passage for them through the sea, and a path through the mighty waters."

Encouragement is not unfrequently afforded, in the case of individuals who receive books and tracts from the missionaries, and peruse them in private to their manifest advantage: and where it pleases God to create the desire for spiritual instruction, it is surely an indication that in those instances, at least, the time to help and to save is come. Illustration of this remark may be seen in the following piece of information:—

I visited a Jew in this place called A. L. who had been a long time in England, and in the West Indies. He seemed to be an honest inquirer after the truth, and I hope that the word of the cross which I preached to him and to his family, will, by the grace of God, prove not to have been in vain. The tracts and New Testament he received had not been locked up, *but carefully perused*. May the reading thereof be blessed to his soul!

The missionaries are not without opposition from the Jews. Prejudice still closes their eyes to the truth; and, alas! *as a body*, they still continue in unbelief; but many are shaken and astounded with the reports which reach their ears, of the exertions made for

their spiritual well-being, and this naturally creates an interest in their minds, and a desire to be informed as to the opinions and views of those who are sent to instruct them. Let the following be taken for an instance.

I met some Jews who accosted me in the street, and asked me if my name were Moritz? On my replying in the affirmative, they said they had been at Hamburgh during the last winter, where they heard in *several Jewish houses*, much talk of me, but that they were warned not to visit me, lest they should be seduced. They observed also, that they had since that, heard the Jews at Copenhagen speaking about me, and they expressed their sorrow, that a journey on business would hinder them from seeking further acquaintance with me now; but they hoped soon to be at Hamburgh, when they certainly would visit me. They thankfully accepted some tracts which I gave them, and took a friendly leave of me.

In travelling from place to place, the agents of the Society learn the local condition of the scattered Jews, and have the opportunity of seeing the movements of Divine Providence, in opening doors of entrance for the admission of the Gospel, which openings, it is trusted, that the Lord will direct the Committee in occupying, so that those who labour there may assuredly gather that the Lord hath called them. The following information, contained in this same letter of Mr. Moritz, may be quoted as bearing on this point:—

I paid a visit to the Rev. Mr. R. who with other Christian friends advised me to ask the Committee to station me for a time at Copenhagen, where they think I might be useful in visiting the Jews, conversing with and distributing books among them; a measure which the authorities could not prohibit. I think I should find

ready access to the Jews there, if I were to reside amongst them, and that much good might be done, though I might not be able to keep a school. I state these facts, in order to afford to the Committee an opportunity of considering the matter, and of deciding accordingly. It is certainly easier to find access to the Jews at Copenhagen, than at Hamburg: among the Christians there, my short visits have excited much interest on behalf of Israel. Another gentleman who called on me at Hamburg, said it would be well if I could remain at Copenhagen, for there I might be the means of convincing many Jews who are now halting between two opinions. Should a door be opened at Copenhagen, an introduction might be gained into Denmark by that means, which would rejoice my heart exceedingly. I am taking measures to ascertain how far the plan will be practicable, and will let you know.

After Mr. Moritz's return to Hamburg, he addresses the Committee under date of August 2, 1827. Since the divine blessing is promised to every prayer put up, and every exertion made in faith, surely beneficial results may be expected to follow such efforts as are described in the following paragraph:—

In Frederica and Colding, where eighteen Jewish families reside, I staid several days, endeavouring to make some acquaintance with them; but few would enter into conversation with me. Of these, one family I must particularly mention. The name of that family, which consists of the old father and three married sons, is Coffel. I found them to be so ignorant, that I could scarcely enter into conversation with them about Christianity at all; however, as they were willing to read on the subject for themselves, I provided them with some tracts, a German New Testament, and a copy of Bogue's Evidence, and the old man sat up the whole night to peruse them. May the Lord open his eyes, and the eyes of

his children, to understand them, that they may find Christ and believe in him, to the salvation of their souls. These Jews and another family were very friendly, and desired me to dine with them.

Insinuations are sometimes thrown out by those who are not well affected to the London Society, as if the conversion of Jews were impracticable; and as if those who professed to be converted were influenced by sinister motives, and usually proved themselves to be hypocrites in the end. Let the subjoined testimony of one of that people respecting another of them, be received as an evidence that God hath among them an "election of grace," and that he will gather them one by one, according to his promise:—

In Christiansfeld, a Moravian settlement, I was received with every mark of brotherly love and affection, and remained with them five days. I was greatly delighted to find there *a dear brother after the flesh, and after the spirit also, who was baptized forty years ago, by the excellent Mr. Jænicke, at Berlin*; and by the grace of God, he has remained in the faith until this day. There were also several Jews and Jewesses here, to see the place, from Copenhagen and Frederica, with whom I had friendly conversation, and to whom I gave some books. The brethren here were astonished to see those Jews shewing themselves so friendly to me. Many of the brethren have thereby been induced to promise, that they will unite together in prayer for the conversion of the Jews. I saw here also, some devoted servants of the Lord among private Christians, who were all much interested in hearing what the Lord is now doing *for* and *among* the Jews; and they also promised to make the conversion of Israel the subject matter of their prayers daily.

Having visited several towns where a few Jews resided, and

nothing particularly interesting having occurred, Mr. M. came at length to Sleswig. Mr. M. proceeds to say,—

Even from this town, all the Jews, except four families, were driven away. In the Dean Calletsen and the Comptroller Hunen, I found truly pious men of God, and warm friends to his cause, both amongst Jews and Gentiles. They both expressed a desire to do something among the Jews, whenever opportunities may offer. I therefore left them some tracts for distribution. The dean gave me a letter of introduction to the Adjutant of his Highness the Landgrave of Hessa, requesting him to procure me an audience. This was effected. This prince is eighty-five years of age. He said at first, that he was glad to see a friend of Dr. Henderson, whom he esteems very much; and then he desired me to sit down by his side. He then questioned me on the subject of my conversion, and when I had briefly replied to his questions, he said, "The Lord has shewn you great grace!" After we had conversed some time on Jewish subjects, he enquired, why I wished to have an interview with him? I then related the account of my journey to Copenhagen, and how his Majesty had refused me an audience. He was somewhat surprised at this, and added, "Surely the king must have been much prejudiced against your cause." Having explained some things on this point, I took occasion to shew him from various passages of Scripture, what means must be used to bring the Jews to the knowledge of the truth. He sat pensive for a moment, and then gave me a promise that he would write to the king: then expressing a wish that a blessing might attend my farther progress, he dismissed me.

It is lamentable how much infidelity prevails among the Jews: how necessary therefore it is, to carry the truth among them: peradventure they may receive the truth and live. Our missionary

having visited Gluckstadt, where there are about thirty families, observes,—

Having a letter of introduction to some of the most respectable of them, I called on one of the name of Philip Abraham, who has many sons and daughters. Having addressed them somewhat at length on the subject of Christianity, the eldest son interrupted me, saying, *What do you mean by the word of God?* I replied, "The word of God is the revelation of his will, which he has made by Moses and the prophets." He replied, "There is no need of such a revelation; we may know God from nature." I replied, "The history of all nations shews that where they have not possessed this revelation, they never have, by their own wisdom, found out God: and the wisest and best of the Greeks and Romans, who also had the book of nature open before them, and were very diligent in searching it, could not come to any clear idea of God, or of the way that leads to him. He was to them, notwithstanding all their wisdom and searching, still an unknown God. A man learns and knows nothing, except he be taught and instructed; and if this be true in minor points, how much greater is his need to be instructed in the knowledge of God, on which his eternal well-being depends—and who could have imparted to him this knowledge, except God himself; for who else can know the mind of the Lord to instruct him?" He spoke lightly of the miracles of Moses, and of his prophecies, for he said, "Moses might easily foresee that if such a valiant and mighty nation would live in unity, no one would venture to molest them; but so soon as they should be divided amongst themselves, their enemies would overpower them." I expressed my astonishment at his ignorance of the history of his own nation, for so far from being the most powerful, they were the weakest of all nations, and very wicked too. And with respect to their *valour*, their history, with few exceptions, gives no great proof of it. Indeed, for the most part,

where they gained victories, they were not gained by their personal valour, but by the gracious intervention of God. If ever they evinced any personal bravery, it was at the siege of Jerusalem, but as God did not then fight for them, they were subdued, and the whole nation has been scattered to the present day: and now having lost God's presence and glory, we find the Jews, among all other men upon earth, possessing the least valour and courage. This must teach, that their remaining a people in their own land, did not depend on their personal bravery, but on the favour of God, which they could enjoy only so long as they lived in obedience to him. This proves that Moses spake by revelation, and not as a politician, and therefore it is that his words are so minutely and literally fulfilled. The time of evening prayer being come, I retired, offering them some tracts, which they accepted.

The missionaries do not unfrequently meet with instances of ingratitude, but God often causes men to be corrected by their own sin, and then leads them to repentance and amendment of life. The following relation of Mr. M. serves to elucidate this point:—

I paid a visit to the Portuguese Jew E. who took his two girls from the school, and most shamefully abused me in the papers. The poor girls were quite overwhelmed with joy at seeing me again, and the father could not find words to express his surprise at my visit. He said a Jew would never have entered his doors again, if he had ill-treated him half so much. I told him that I had learned from my Saviour to forgive my enemies, and to do good to them that hate me, and despitefully used me. He earnestly intreated me to pardon him, and requested me to take his two daughters into the school again; adding, "The children are quite unhappy that they have been kept so long from it." In order to try his sincerity, I would not promise at once, but told him I would consider about it. He and the children too have been often with me,

renewing their intreaties, and now I have assured the mother that they shall be received again.

Who can tell but that these may prove to be among the redeemed ones of the lost sheep of the house of Israel.

POLAND.

PROCEEDINGS OF MR. M'CAUL AND MR. BECKER.

(Continued from vol. xii. page 178.)

The following communication from the pen of Mr. Bergfeldt, continues the narrative of Mr. M'Caule's and Mr. Becker's labours at Warsaw, in the beginning of last year; it is copied from their respective journals. Mr. Becker thus writes:—

Saturday, Jan. 27, 1827.—In the morning a young Jew came to me, asking, "What have you to tell us? I should like to hear something."

I. That we are all great sinners, and under the curse of God's law, and deserve to be for ever cast off on account of our sins: and that the law can neither save us, nor deliver us from our sins, nor give us strength to lead a holy life; but that God has done for us that which we could not do of ourselves, in sending the Messiah to deliver us from sin, and to give us a new heart.

I then opened the Bible, and shewed him several passages to prove to him, that Messiah must already have come once, and that the Lord Jesus was the Messiah. He attempted now and then to make an objection, but he seemed on the whole to have come rather to hear something, than to contradict. He was joined by two Jews, one of whom is the brother of C. Czersker, and they both listened to an exposition of several prophecies, and promised to come to the church.

After them R. Chaim, and another elderly learned Jew came, and also the son of one of those already mentioned, and then a fourth Jew. The conversation turned on the state of

man by nature, that he cannot do any good works, or overcome the power of the devil. The elderly Jew objected to this, saying, that by mortification of the body, **יֵצֵר הָרָע**—the bad spirit—was overcome, and the spirit strengthened and made holy.

M. There is no just man.

Jew. He is not born **צַדִּיק**—a just man—but he can become so.

B. “Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil!” And the law declares, “Cursed is every one that continueth not in all things written in the book of the law to do them.”

Jew. It is not necessary that one should fulfil the whole. One fulfils this thing, and another that: and this is enough, because it is said, All Jews are sureties one for the other.

We. This does not prove any thing, because it is not in the Bible.

He then said it was in the Talmud, and endeavoured to prove the Talmud to be the word of God like the Bible: to which we replied, by pointing out many instances in which it does not agree with the Bible.

Jew. But they were great and wise men who wrote the Talmud.

M. They were wise to do evil, but how to do good they knew not.

By this and other arguments they saw at length that they were wrong; and therefore I proceeded to point out to them a better righteousness through the sacrifice of Christ, who was wounded for our sins, and was bruised for our iniquities.

Jew. That chapter of Isaiah refers to the just ones, they must suffer for the bad ones.

B. That chapter itself shows that it must refer to the Messiah, and Sohar likewise explains it of him.

Then the passage of Sohar was read; but a second passage was mentioned, which seemed to contradict the former; and they thought to have gained the point.

B. You say the righteous must suffer for the bad ones. Were not David, Noah, and Job just persons?

Jew. Yes, they were.

B. They could not suffer for the other Jews, for God says in Ezekiel, that it was not possible they should.

They then objected against the New Testament, referring to the prohibition of divorce, and to the disciples of our Lord plucking the ears of corn on the sabbath. These objections were answered in the same manner that they are answered in the New Testament; and it was explained to them that the New Testament or covenant was predicted, and promised in the Old, because by the law there could not be righteousness and eternal life. All this was explained to them at large, and after a long conversation we parted in an affectionate manner. A crowd of other Jews then came, and the same things were repeated to them, and they received them apparently in faith. I felt my heart much drawn towards them, and they continued with me till night.

Sunday, Jan. 28.—Christian's brother and several other Polish Jews were at church. I preached upon our Saviour's miracle of calming the sea. I took for my introduction Prov. xxx. 4, “Who has ascended up into heaven? &c. What is his name, and what is his son's name, if thou canst tell?” After shewing that the Jewish explanation of this passage, referring it to Moses, was inaccurate, I proved the Lord Jesus our Saviour to be the Son, whose name is inquired after.

Jan. 29.—After breakfast eleven grown-up Jews assembled in my room, before whom I set forth the way of salvation by faith in the Lord Jesus Christ, the true Messiah, and they listened with the greatest attention. Whilst I was speaking to them, it was really as if I had been speaking to a Christian congregation. As soon as they could be admitted into Mr. M'Caul's room, they accompanied me down stairs, asking for the Word of God: of which unfortunately we had no more copies.

Jews were with us all day, with whom we had many conversations. In the evening one elderly and two younger Jews, came to my room. They proposed several questions from

the Old Testament, which I answered and explained. Afterwards the conversation turned upon the state of things at the coming of Messiah. One of them adverted to Isa. xi. and I told them that I considered it would be fulfilled literally at the second coming of Messiah; but that it had been fulfilled already in a figurative sense, on the union of Jew and Gentile, after the coming of our Lord. I then related to them the circumstances under which the apostles, and especially Peter, were led to effect this union, and read to them Acts x. and afterwards the first and second chapters of the Acts. They listened with much attention. When I spoke to them of the impression made by St. Peter's first sermon, and remarked, that Jews who were convinced of the truth ought, like the persons of whom we had just read, to be baptized in the name of Jesus Christ, but that they were afraid of each other; they looked at each other and laughed, appearing to admit the truth of what I said.

Mr. M'Caul writes:—

Jan. 29.—Early in the morning Mr. Becker had many Jews to visit him. They began to come to the receiving-room about half-past ten o'clock. One of the two first was an old man, who told me he had been sitting up great part of the night with a friend, and read the four Gospels through, and that they differed in the accounts they gave. I asked him to show me in what respect the accounts are contradictory, observing that the slight variations in the different narratives, confirmed the general truth of the whole, for had the writers been impostors, they would all have told the same story exactly in the same way.

Jew. It is said in the law, "Out of the mouth of two or three witnesses shall every word be established;" but if these witnesses do not all agree, their testimony cannot be received.

I then explained to him, by a familiar example, how witnesses might differ as to circumstances, and yet all agree as to the main fact.

The arrival of a crowd of Jews in-

terrupted us. They came asking for books, especially the Bible. Several women asked for Genesis, and the other books of Moses. We sold several copies of the Psalms, eleven copies of the Prophets, and we also sold one Jewish New Testament, and gave away three. Owing to the crowd, one copy of the Prophets and New Testament, and three copies of the Jewish New Testament, were taken away without being paid for: and we detected two persons in attempting thus to take them. We had much conversation with the Jews this day. Brother Becker addressed them first at some length, standing on a form, so great was the crowd, and proving from Genesis, Daniel, Haggai, and Malachi, that Messiah was already come. The Jews often interrupted him, especially a young Talmudist, but he brought forth nothing worthy of notice, for he was quite ignorant of the Scriptures. When Mr. B. had finished, they were invited to select some one of their number to answer what he had said. This challenge was repeated two or three times, but the Jews remained silent, and no champion of Judaism appeared. I then addressed the Jews upon their boast of having the true faith and revelation of God, and I enlarged upon our Lord's parable of the tree being known by its fruit, and the good tree bringing forth good fruit, showing them that when the fruit is not good, the tree itself cannot be good. "When therefore, (I added) we see the present state of the Jews, we may well doubt their being in possession of the right faith." An old Jew was offended at this, and said, "Tell us what are the bad fruits which the Jews bring forth?"

I. In the first place, they do not love God with all their heart, as is required in the law, for they neglect the Word of God almost entirely, whilst they devote themselves to the study of the Talmud.

He endeavoured to turn this off by asking why God had given two commandments respecting our neighbour, and only one respecting himself; but at last he came to the passage, "Thou

shalt love thy neighbour as thyself." On this I reminded him that that was another commandment which they did not fulfil. He desired me to prove it. I replied, "Suppose a fellow-creature lay in the street dying with hunger, and many persons passed by without relieving him; do you think it could be said of them that they loved their neighbour as themselves?"

Jews. No.

I. What then would you think of a man who possessed the Word of God, and, as he thought, the true knowledge of God, and who saw millions of his fellow-creatures lying in all the darkness of idolatry, and yet kept the true knowledge of God to himself, and never made the slightest attempt to show his fellow-creatures the error of their ways? Would you think that this man loved his neighbour as himself?

The Jews were silent.

I. Yet this is what the Jews have done. They have looked down upon the heathen with contempt, and never brought the law which God gave them, nigh unto their neighbours. And now you see, that instead of you Jews coming to us and bringing us the law, we Gentiles come to you and bring you the Word of God.

Meiersohn had in the mean time a dispute with a young learned Jew concerning Isa. vii. and ix. The Jew endeavoured to apply these chapters to Hezekiah, but he afterwards acknowledged that this could not be the true application.

In the afternoon the room was again crowded with Jews. Meiersohn took occasion, from a Jew's purchasing a copy of the Psalms, to address them on the necessity of praying with the heart, and upon the insufficiency of repeating the Psalms as the Jews do, thinking thereby to earn **עולם הבא**—the world to come. He particularly reminded them of the command to "Kiss the Son." A Talmudist endeavoured to show that this Psalm applied to David, and that the words **ושק ובר** must be translated, "Arm yourselves with purity." M. refuted this objection, and showed,

from the whole Psalm, that the expression applies to the Messiah. M. then exposed the impicity of the Talmud, which asserts that David committed no sin in the matter of Uriah and Bathsheba. The conversation then turned upon the grand question, Is Messiah already come? The Jew had probably heard of our former conversations, and therefore denied that Messiah had been born, and said that he must descend from heaven. But others, who were not aware of the consequence of what they admitted, cried out, that he had been born, and in Bethlehem. We showed them that if he had been born, he must have come already. A young Jew now opened Isaiah liii. "He shall see his seed, and prolong his days," and asked me how that could apply to Jesus of Nazareth, who was put to death when he was thirty-three years of age? I told him that Jesus arose from the dead, and was alive for evermore, and that he saw seed in abundance. The Jew denied the resurrection, and said that it was impossible; and an old Jew quoted the words of Job, "If a man die, *shall he live again?*"

I. Do you not believe in the resurrection of the dead?

Jew. Yes; but not that a man can rise after his death.

I. How then did Elisha revive the young man?

The old Jew, a rabbi, who had come to dispute, now begged to be heard. His object was to prove that Jesus could not be God, because no mortal can have the attributes of God. He quoted Job, "Man that is born of a woman," &c. "Who can bring a clean thing out of an unclean?" and "The thoughts of the imaginations of man's hearts, are only evil continually." We proceeded to answer him by showing him that Messiah was, not born, as other men are. But before we could get far with the argument, the Jews cried out that it was time for minch,—evening prayer—and they all went away.

Jan. 30.—A number of old and young Jews came in together. One of the young Jews disputed with Meier-

sohn, concerning the doctrine of atonement. M. showed him from the skins with which Adam and Eve were clothed, and from the example of Cain and Abel, that sacrifices were of divine appointment. The young Jew then spoke against the wickedness of Christians. We answered, that however wicked many Christians may be, yet Christians send the Word of God to all nations; whereas the rich Jews do not even give it to their poor brethren. The young Jew was ashamed. After this the room continued full the whole morning, and the usual subjects were discussed.

After dinner a number of Jewish boys came in, with whom we spoke of the piety of the child Samuel; but we had not conversed long, before sixteen old, and as it afterwards appeared, learned Jews came in. They first produced some books, and then began to dispute. Mr. B. spoke to them about sin and its punishment, and warned them to flee from the wrath to come. One, the spokesman, attempted to show that God could not punish mortals so severely as we supposed, for then there could be no different degrees of punishment, whereas there were many degrees in guilt. We showed him that degrees in punishment were not inconsistent with the idea of everlasting punishment; and in order to prove how much God abhors sin, we reminded him of the sin of Adam, and how God drove him out from Paradise; and we desired him to reflect upon the consequences and the fruits of this one sin, as they are seen to this present day: we then called his attention to the mercy of God, which he has declared in Messiah; and explained how Messiah died for the sins of mankind, and was buried and rose again from the dead, and now sits at the right hand of God, as it is written in Ps. cx. During this address some of the Jews attempted to interrupt, but the others cried out, "Hush! if you have any thing to say, you can say it afterwards." The Jewish spokesman then began to argue that Messiah could not be come, for the prophecies were not yet fulfilled, especially Zech. xiv. "In that day the

Lord shall be King over all the earth, one Lord, and his name One." We showed him that all this and much more, must be fulfilled at the second coming of Messiah, for Messiah must come twice, first to suffer, and then to reign; but that when he came to reign he would utterly destroy all those who would not have him to reign over them. The Jew then attempted to show that repentance is sufficient, and that we can repent by our own strength. In our reply we referred him to the parable of the wedding garment. The company then divided into two parties, one disputing with Mr. M. and the other with Mr. B. and the conversation lasted two hours and a half. At last they went away to evening prayer. The disputation was altogether most interesting, and conducted in a proper spirit by the principal spokesman, though one or two seemed inclined to blaspheme.

Some other Jews came in afterwards, one of them a young Talmudist, who cited passages from the Talmud and Rashi, and thought that they were in the Bible, particularly the fable of Abraham being cast into a lime-kiln, and of God's wearing philacteries, studying the law, repeating, "Hear, O Israel," &c. It was in vain we pointed out to him the folly of these things; he believed them all. There were also several women and girls this day. One woman stayed the whole time of the last conversation; two others came to ask for the Psalms in Jewish, that they might use them in prayer. Many Jews asked for a Genesis, for their wives. How pleasing it is to think that the women are now receiving, in a language which they understand, those Scriptures, which have been a sealed book to them for 1800 years! They have no Rashi to go to, but can read them with simplicity of heart; and we may hope that the Lord will bless to them his own word of truth. We know that the holy Scriptures of the Old Testament are sufficient to make wise unto salvation.

(To be continued.)

CONSTANTINOPLE.

LETTERS FROM REV. H. D. LEEVES
TO DR. PINKERTON.

(Continued from vol. xii. page 466.)

Mr. Leeves writes again, 11th June, 1827, as follows:—

With deep pain I sit down to inform you of the fate of our poor Jews. They presented a petition to the Grand Vezir, their term of six months imprisonment being at an end, to obtain their release. Whilst this was going through its regular forms, and after it had received a preliminary signature of the Vezir, at once, and without any apparent cause or provocation, a new firman is sent down to the Bagnio, commanding that their term of imprisonment should be continued for *three* years more; that no one during that period should dare to demand their deliverance; and that any one doing so should be thrown into the Bagnio with them. The chief of the prison immediately put them again in chains, and they are employed, as at the first, in the laborious works of the arsenal, and subjected to all the ill-treatment accompanying their hard lot. They are more strictly watched than before, and precautions are taken to prevent, if possible, all communication between them and their friends without.

But since it has pleased God in his wisdom to allow this crying act of injustice to be perpetrated, I will not despair, but that even this may ultimately turn to good. I am thankful to say it has not yet broken the spirit of our two remaining converts, who, when called before the governor of the prison, (who is in the interest of the Jews) after this new sentence, again boldly declared themselves to be Christians, and that let what would happen to them, they must remain so. I would not be too sanguine in my expectations that long-continued persecution may not break down their resolution at last; but certainly, from their conduct hitherto, I do entertain a good hope that through grace from above, it may not do so. The unfor-

tunate backslider, Peter, shares in their continued punishment. The Jews willingly give him up as a sacrifice, and as they were all thrown into prison for the same offence, they could not well be separated. The poor Armenian is, perhaps, more to be pitied than any of the party, as he has a wife and children dependant upon him for support, who are naturally thrown into great distress. These renewed sufferings of our Christian brethren will call for renewed expences, and I hope the appeal in their favour may have produced a sum sufficient to meet them. We may attribute this unjust persecution to a combination of causes.

The two Christian Jews console themselves under their new sufferings, with the idea that by this second firman they will at least be disconnected henceforth from any concern with the Jews, and that they will no longer have the right to demand their being delivered up again to their jurisdiction: I fear, however, that this is a delusion; and at all events the ingenuity of despotism and bigotry, is inexhaustible in devising means of persecution. All human measures of relief seem at present vain, and we are the more earnestly called upon therefore, to invoke and put our trust in God alone.

I enclose you an interesting letter of John Baptist, from the Bagnio. The style is simple and Oriental, and I *fancy* that I find in it something resembling that of the writers of the New Testament, who were Jews, under similar circumstances. I have another letter from him, some extracts from which I will send you at another time. You will smile at the title he gives me of, “*el rico Senor Daniel Leeves*,” but so I appear to them, in dispensing what is chiefly the bounty of others. The expences I have incurred during this their tedious persecution, already amount to above 5000 piastres—near £90. The subscription made here has produced 2672 piastres, and I owe it to his Excellency the Dutch Ambassador, the Baron de Zaylen de Nyevelt, who has shewn a lively interest in their

fate, from the beginning, to say that his contributions alone have amounted to 1260 piastres. The French Ambassador, General Count Guillemiot, was also so kind as to send me unsolicited 400 piastres. May I beg Mr. Tarn to let me know what sum he has at my disposal for this object? Present circumstances forbid my entertaining the hope of their speedy deliverance from their abode of wretchedness and disease. "Every morning," they say, "that we rise in health, we glorify God for it." When the plague gets into the Bagnio, it usually makes frightful ravages, but though other epidemics prevail, they have not, at present, this worst of scourges. Let us thank God at least that John Baptist and the younger John, have hitherto stood so firm in their profession; and our consolation is, that he is able, if he see it is for his glory, both to protect them from dangers, as he has hitherto done, and in due time to open their prison doors, and let them go free, to proclaim the Gospel to their brethren, as they now declare it to be their desire to do.

Translation of a Letter from John Baptist to the Rev. H. D. Leeves.

"Our Father who art in heaven, powerful and mighty; we hallow thy name at all times, for vouchsafing unto us wisdom and understanding to know and believe in the faith of Jesus Christ thy beloved Son, and for giving us to know it through the medium of those eminent friends of the faith, our beloved father among the sons of men, the rich Mr. Daniel Leeves, and Mr. John Hartley, and for enabling us, through their means, to flee from the dangers of the world, by their coming to us, and leading us out of darkness into the great and glorious light.

"Such being the case, I beg to inform you by this letter, of all that has happened in our affairs this week. The Capitan-Pacha summoned us in great haste before him, and we spoke to him freely, as one man would do to his equal. He asked us, 'Who are you?' We replied 'Christians.' He then enquired, 'For what cause

came ye into this prison?' We answered, 'Because we were Jews, but now believe in the faith of Jesus Christ.' He put many other questions, to which we also replied. At last he enquired, 'What kind of Christians are ye: Armenians, or Greeks, or English?' We answered, 'Neither Armenians, nor Greeks, nor English; but we ground our faith solely on Daniel and on Jesus Christ.'

"I must here inform you, that there is a Jew here who studies a great deal, and I have read with him for two hours in the Arba Vestrim. It is fortunate that Armenians come here, who can read well and readily in Greek, and understand philosophy; but notwithstanding all this, I prove to them that there is no faith superior to that of the English; and we have succeeded in bringing over a Greek to believe only in Daniel. An Armenian who is a great scholar, said to me, 'I am well aware that there is no faith superior to that of the English, but what is to be done? I am afraid.'

"But I am desirous and intend to write to you in Greek, for my sight is weak. I have heard many reports which greatly disturb me, which I shall state to you in another letter."

The next communication from Mr. Leeves is dated August 31, 1827;—

I enclose you a letter of John Baptist, one of the converted Jews, written to me from the Bagnio. I have transcribed it entire in the original language in which it is written, transferring it only from the Hebrew character to our own: but thinking it might not, perhaps, be understood, I have added a translation of the latter part of it. Sending you their letters will give you a more just idea of what they really are, than any thing I could say.

To throw light upon the former part of this letter, it is necessary to state, that some one had reported to them, that I had said, that I could no longer provide for their subsistence in prison, and intended to leave them to shift for themselves; and I had written to assure them of the entire falsehood of

such report. The women alluded to are the females of the family of Baglasar, the Armenian confined with them, for whose release they are naturally most anxious, and catch at every expedient by which they think their object may be obtained.

I lament to say, that the younger John is very ill, with what, perhaps, may be called the jail fever; so ill that they fear for his life. I hope it may please God he may be spared. With reason may poor John Baptist say, "They fear the sickness of the Bagnio, and glorify God every morning that they rise in health."

With respect to the apostate Peter, Mr. Leeves adds:—

A rich Jew has made great efforts to obtain his release separate from the rest, and was ready to have given a considerable sum of money to effect this object, but found it impracticable; so that he still shares the fate of the others.

TRANSLATION.

Extract of a Letter from John Baptist, one of the Christian Jews confined in the Bagnio, to the Rev. H. D. Leeves.

"I fear the sickness of the Bagnio: every day that we rise in health, we glorify God. Baglasar also is sick of a thing which the Greeks call *asparmino*, (rupture) and it is a very bad disease.

"Much peace be to Mr. J. Hartley, and let him know that I do not believe any thing which is not contained in the Gospel, nor does the younger John; for if we had chosen to depart from the Gospel, we should not have remained here even three months. We entreat you, however, again very earnestly, as sons entreat their father, or slaves their lord, either that you would deliver us, as you have delivered many slaves, male and female, or that you would have pity on us, as a father pities his children, for among the sons of men we have no other father or mother besides my lord. If you desert us, what shall we do? Nay, if another would receive us, we ourselves

are not willing, for we have not gone beyond the Gospel, and we have confidence in our Father which is in heaven, that my lord will deliver us with the aid of Jesus Christ our Lord. In another letter my lord wrote us that he had heard that we had become Greeks. I wonder how my lord hears the words of enemies. From the day that we came hither, the Greeks wished to baptize us afresh, and we gave for answer, saying, that 'We desire the truth; let them prove how they were more in the truth, (than ourselves) and we would then be rebaptized;' and they could not press us further, because I pointed out to them many things, (in their religion) things which are departures from the Gospel, and now, as they wish to mock us, they call us Lutherans, and all the while we cannot serve Jesus Christ as we ought, because there are slaves here who, when we go to church either by day or night, are bad people, and we are afraid of some harm from them. Therefore we again entreat our father, that, for the love of Jesus Christ, he would endeavour, more than he is now endeavouring, to deliver us at the first moment possible, in the manner my lord thinks best, either by money, or by means of the Ambassador, or by some other way, for we cannot undergo more, we have not strength to support more sicknesses. And it is indeed a truth to be acknowledged, that Jesus Christ is he who will deliver us, but the son (of man) must also (on his part) labour: for when the son of man labours, and attempts any thing without the strength of Jesus Christ, I believe that he can do nothing, and all the pleasure that my lord and ourselves expect after we have come out, is by confidence in Jesus Christ, for we have much people who are waiting for us.

"I have heard, moreover, that Mr. Wolff is coming here. I wish to know whether it be true, and with the help of Jesus Christ I believe that within a little time we shall meet together at one table, eating the body of Jesus Christ, and drinking his blood: but we must labour much for the honour of Jesus Christ.

“Much peace be to all of your household.

“From me, the writer,
“JOHN BAPTIST.”

“I entreat very much, that my words may enter into the ears of my lord.”

PALESTINE.

JOURNAL OF MR. J. NICOLAYSON.

(Continued from vol. xii. page 469.)

Aug. 1.—There has, for some time past, been a considerable stir about religion among the Christians, at Sidon, in consequence of a young Catholic of that place, having requested a Priest of his church to lend him a New Testament to read. The Priest told him that the New Testament was not for him, but for the Priests only, and that he had committed an unpardonable sin in asking for it. The young man on hearing this, began to entertain suspicions that there were things in the Gospel, which, if known to the people, would expose either the ignorance or the fraud of the Priests; and some time afterwards, coming to Beyrout, he met with Mr. King, who gave him a New Testament. He now set about reading it with the greatest interest and attention, and very soon discovered the reasons why the Romish Church prohibits the reading of it. Since that time, about seven months, he has not attended the Roman Catholic Church any more, being satisfied that he could not do so without being guilty of idolatry; and he has all this time been labouring with all the powers of a strong argumentative mind, an eloquent tongue, and a well regulated zeal to convince others of the errors of the Church of Rome, and of the truth of the Gospel; and he has been successful in fully convincing the minds of several individuals, and in exciting a general attention among many. He so completely succeeded in convincing the Deacon, whom the Bishop repeatedly sent to him, to bring him back to the Church,

that the last time they met, the Deacon returned to argue with the Bishop upon the errors of the Church.

As, however, all this stir had reference to the errors of the Church only, there was reason to apprehend that the inquirers would rest satisfied with a general conviction of mind and alteration of views, without experiencing that renewal of mind or sanctifying power of the Gospel upon the heart, without which all other impressions soon wear off. My brethren, the American Missionaries, therefore for some time endeavoured to give a more serious turn to these inquiries. But as they, having their families here, and many necessary occupations in this place, have not been able to go to Sidon themselves, the young man I have alluded to, whose name is Yooseph Laffoofi, at length came hither and spent a week among us, and in this time they have endeavoured to effect with him what they would wish to effect with all, and he certainly has been profited by their endeavours. When he was about to go back to Sidon, he proposed to me to go with him, and spend some time among them there. My American brethren requested me to accede to the proposal, and considering that by the blessing of God I might be made useful to souls there, without neglecting any thing here, and knowing that there are Jews in Sidon, also so that my more immediate object might be furthered by it at the same time, and hoping it might be for the advantage of my health, I resolved to set out with him.

About sunset we mounted our asses, intending to ride the greater part of the way in the cool of the evening and of the following morning, and so avoid the parching heat of the day. Some hours of the night we slept in a khan.

Aug. 2.—Between seven and eight o'clock this morning, we reached the khan of Nabbi Yoonah. Here the dervis Sheikh Abdallah called, and observing my English dress came up to me, saluted me in a very friendly manner, and told me that all the consuls, and all the English travellers were accustomed to visit him. He then began a long encomium upon the Eng-

lish, and at length told me that he was keeping the holy place of the prophet Jonas; and that he lived upon the liberality of travellers, especially of the English. I then went with him to his house, and had a few minutes' conversation with him. I gave him an excellent little tract in Arabic, printed by Mr. Jowett. He began to read it, and soon found much in it concerning Jesus Christ. He repeated the name of Jesus Christ with expressions of high respect, both in words and in gesture. I made a few observations on the tract, and when I was going away, he offered to return it to me, but I told him I would leave it with him, that he might read the whole of it, and on my return I would stay the night with him, and converse with him on the contents of it. He then sent his son with me, to shew me the holy place of the Prophet, and he soon followed us himself, and told his son to give me one of the little wax tapers consecrated to the Prophet, and his blessing with it. He then began to relate something of the history of the Prophet, saying, that he was three days and three nights in the belly of the whale, and then thrown upon the land at this place. I gave him a brief account of the whole of the Prophet's history, as contained in the Scriptures.

About eleven o'clock, A.M. we reached Sidon, on entering the house of the English consular agent, Sig. Abgarius, I found him engaged in conversation with a Catholic priest. I soon joined in the conversation, which had turned upon some of the most glaring errors of their Church. At first the priest argued strongly against us; but he was soon brought to say, "If this New Testament of your's is indeed the same as our's, (as you say it is) I see that we are indeed in error; but I must first compare them."—"Very well," said I, "take one, and compare it with your own printed at Rome, and if you find that it does not differ from it, then let this be the foundation of your faith and the rule of your life." To this he signified his assent. When he was going, he said to Joseph, "I see there is danger in following the Church; I

will come to you to-morrow or next day and enquire about it."

In the evening I read with Sig. Abgarius, Joseph, and his brother, several chapters in the Gospels, and in conversation endeavoured to lead their minds to the great importance of an experimental knowledge of the renewing power of the Gospel. They are fully convinced of the errors of the Romish Church, and consequently have forsaken it, and are preaching the truth of the Gospel. Yet there is but little evidence of their having experienced its influence any farther than as their knowledge and understanding are concerned. They do not seem experimentally acquainted with the regeneration of the heart, and therefore they are in danger of mistaking the change of their views for the change of heart so much insisted upon in Scripture.

Aug. 3.—I made the acquaintance of a physician belonging to the Greek Church. At first, he brought forward some of the usual arguments in favour of the worship of saints and images, and other similar things, but he soon turned against the Church, and spoke so freely of its errors, and of the fraud and iniquity of the priesthood, that I apprehended he had become an infidel, and had rejected the truth of the Gospel as well as the errors of the Church. I therefore spoke seriously to him on the importance of true religion, and of the nature and tendency of the Gospel; and I then found that it was from the Scriptures that he had learnt the errors of their Church. He listened seriously and attentively to what I said, upon the practical importance of the doctrines of the Gospel, and when I pressed upon him the necessity of an open profession of the truth, and renunciation of error, he told me that the people here are like asses, perfectly indifferent to all religious truth, and insensible to argument; and that if he were to profess his sentiments openly, he could not live any longer among them; and that therefore he wished to leave this country for some part of Europe, where there was liberty of conscience, and where he might profess and follow the truth. The rest of the day was spent

in reading the Scriptures, and arguing upon them with those who called.

Aug. 4.—I spent this day in company with Consul Abgarius, his lady, and several of their friends, in a very pleasant garden outside the city. He read many portions of Scripture, and conversed upon them; and as most of those present were already convinced in their minds, we had not so much to argue, as to endeavour to profit by what we read. The evening we spent again at home in reading and conversation.

Aug. 5, Lord's-day.—This sacred day was commenced with reading of the Holy Scriptures, and conversation with the family, and some friends who came to join us. In the course of the forenoon Joseph came, and told me that he had been very sharply attacked in his father's house, by several of his relations and friends, who had told him that he was going directly to hell; and that the English were all heretics, and did not believe in the human nature of Christ. To the first he had answered, that he was not afraid that in following the Gospel, he should be led to hell. In answer to their other accusations, he read to them the confession of faith contained in Mr. King's farewell letter, which they all acknowledged to be very good, and so they had nothing more to say against him on that score. He wished me to go with him to his father's house, thinking they might still be there. I went, but they were all gone. We spent some hours, however, in very interesting, and I trust profitable, conversation with his parents, upon the errors of the Church, and the truth of the Gospel. As we brought all our proofs from the Scriptures exclusively, and admitted nothing but Scripture in reply, they soon gave up arguing, and were convinced that many of the customs and doctrines of their Church are without foundation in Scripture, and even opposed to the spirit, and in many things to the very letter of the Gospel. As, after this, they listened very attentively to whatever I read to them from the Gospels, I had a very good opportunity of setting before them the nature and tendency of

the Gospel. An old man who was present said, "I acknowledge that these missionaries deserve our thanks for their endeavours to instruct us; for I am convinced that it is from no other motive than kindness to us, and love to the truth; but there are two things which, if they would leave us, I would give up every thing else besides; for I see that the truth is, on the whole, on their side."

I. What are these two things you are so unwilling to part with?

He. The mediation and worship of the Virgin and saints.

I. But these very things we cannot leave you, for they are altogether opposed to the Gospel. All that we wish of you is, that you would follow the Gospel, and forsake whatever is inconsistent with it. The Gospel saith, "There is one God, and one Mediator between God and man."

He. True, but it is very hard for us to leave what our fathers have held for more than a thousand years.

I. Well, let it be hard, but if you will be Christ's disciple, you must, (as he saith himself) take up your cross and follow *him*, and not your fathers and grandfathers.

I then explained to them what it is to bear the cross of Christ, and shewed them the folly of saying, "Our fathers have followed other things, therefore we cannot follow the Gospel." I reminded them of the conversion of Paul, who was before a Jew, and very zealous for the traditions of his fathers, and that all the apostles were Jews, and our ancestors all heathens, and that the Gentiles at present may use the same argument that he did. When I said to Joseph's father, "I hope, Sir, you are now no longer sorry that your son has left the Church, and follows the Gospel? and I trust you will do so yourself, by and by;" he smiled, and replied, "I see that the mediation of the saints, and prayers to them is vain; I am convinced that there is no such thing as purgatory; and that saying 'mass' for the dead is folly. I will follow the Gospel, for all that is not found in that is vain and sinful." In the course of our conversation we took a comprehen-

sive view of the whole scheme of Gospel truth; of the sinful and lost state of man by nature; and of the birth, life, sufferings, and death of Christ to save sinners, and of the manner in which this is accomplished, by justifying all who truly believe in him from all their sins, through his atoning blood, and sanctifying them by his Spirit.

We were now sent for to dinner by Sig. Abgarius, otherwise our conversation would have continued much longer, for they listened with great attention, and evidently with great interest; and Joseph was all joy at seeing his parents convinced of the errors of their Church, and listening to those truths of the Gospel, on account of which they had before shewn him so much enmity.

In the afternoon Joseph's mother called at Sig. Abgarius's, and we had again a very interesting conversation with her, in which she told us, that her husband had said to her, after I was gone, that he was fully convinced, that in whatever state a man died, he would be found in the day of judgment, and be judged according to the things he had done in the body; and that therefore, when he died, he would not have them give any thing to the priests for saying mass for him. She then said to me, "I see, Sir, that the mass is of no use after death, and that the four hundred piastres we gave the priests, for saying mass for our daughter, were thrown away; but if one receives the sacrament in this life, is not this of use?"

I. If you receive it according to the institution of Christ, and in true faith, it certainly is.

Mr. Abgarius then explained to her, the nature of the Lord's Supper, as instituted by Christ, and used by the apostles.

Aug. 6.—In the forenoon I went with Joseph to the school of the Catholics, where we found about thirty boys reading, some of them in the psalters, printed in London, and sold by missionaries; and others in books of the Church, containing extracts from the Gospels, and other historical books of the Scriptures. As they have no

printed alphabets, and spelling-books, I shewed some of our spelling-books to the teacher, who is a Catholic priest, and he approved of them very much, saying, they were better than the written alphabets, because these will always differ, whereas the print is always the same. Their superiority must indeed have been very obvious to him, for the letters of his writing, which some of the younger children were reading, were very bad indeed. When, however, he saw that our spelling-books contained extracts from the doctrinal parts of the Gospel, he hesitated; and when I shewed him another, containing the whole of the first Epistle of St. John, he exclaimed, "No; this is not permitted to be read by the children;" and immediately required all the children who had got them, to return the books, which they did very reluctantly. I, of course, asked him the reason, Why he would not permit the children to read the Gospel, which, he could not deny, ought to be the foundation of all their religious knowledge. His answer was, "This is not for them, but for priests and learned men only." I told him, that our Saviour himself addressed those very discourses, which form the contents of our books, to the common people around him, and not to the Scribes and Pharisees only; and that the apostles likewise addressed their epistles to the people, and not to priests and bishops only; and that they required their epistles to be read by all: and I observed that St. John, in this very epistle, says, "I write to you, little children." He then became very angry, and got up and went into another room, brought out a stick, with which he began beating the children, who had been listening while I endeavoured to vindicate their right to read the Gospel, and called out to them, "Read! read! we will not hear any more of this." Joseph then looked him stedfastly in the face, and bad him be quiet, and converse with me: upon which he sat down near me, and began telling me that the English were all heretics, and in great errors.

I. In what are we in error?

He. With you there are neither

saints nor prayers to them, nor prayers to the virgin, nor any thing.

I. With us the Gospel is the only foundation of faith. In this there is frequent mention of saints, and therefore there are saints with us: but saints are not mediators between us and God, and we are not permitted either to pray to them or to worship them; but are commanded to worship and serve God only.

He. The saints not mediators! and the Virgin not a mediator! and we not to pray to them! or to worship them! This I cannot bear to hear from you—it is blasphemy!

I. Shew me from the Gospel that they are mediators, and that they ought to be worshipped, and I am bound to receive it: but this you cannot do; and on the contrary, I will shew you from the Gospel, that they are not.

I then quoted St. Paul to Timothy, and our Saviour's words, *No man can come to the Father, but by me.* And I asked, "What do you say to this? The apostle and the Saviour himself, declare expressly, that there is but one Mediator between God and man, and you make hundreds.

He. But the councils!

I. St. Paul saith, "If any one, though it were an angel from heaven, should preach to you another Gospel than that which I have preached to you, let him be accursed" (in Arabic excommunicated). From this you may learn what is the state and importance of your councils, which have taught doctrines contrary to the Gospel. What reply can you make to this?

He. You are taught the Gospel from your childhood, and study it every day; I must teach the children A, B, C, and therefore know not how to answer; but there are answers.

I. What answer can there be? When our blessed Saviour says, in one place, that he is the only Mediator, and when St. Paul declares the same thing, do you think that our Saviour and St. Paul can declare differently in another place? or do you think that the other sacred writers will contradict them? But the fact is, that

your doctrine of many mediators is opposed to the whole tenor of the Gospel.

Having conversed with him for some time on this subject, he was silent, and replied no more. When I rose to go away, I said to him, "Let the Gospel be precious in your sight, and let Jesus Christ be the only Mediator between you and the Father." He bowed and said, "Yes, Sir."

In the afternoon a Sheikh from the mountains called, and while he was with me a young man from Acre came in also. After having conversed some time with Sig. Abgarius on different matters, the Sheikh went away, but he was invited to return to dinner. I was now left alone with the young man, and we soon began a discussion upon the errors of their Church and the truths of the Gospel. We were speaking of the worship of images and saints, and I had referred him to the second commandment, as it is found in Exodus, shewing him that the Church has concealed this commandment, because it is opposed to their practice of worshipping images. The Sheikh at this time returned, and desired to know what we were conversing about. I shewed him the ten commandments, which he read, and then told him how they are quoted in the Church. I then turned to the young man and said, "Do you still say that we are heretics, because we follow the Word of God, and not the Church?" He was silent. The Sheikh then said, "He does not speak out, but I tell you, Sir, you are all of you heretics."

I. Prove it, Sir, if you can; here is the Old and New Testament before you, prove me wrong in any point whatever, from this, and I submit.

Sheikh. Why have you made a new religion?

I. We have not made a new religion, it is your Church that has made a new religion: I will prove to you that our religion is the most ancient. This is the whole Word of God, the Old and New Testament (taking the Arabic Bible into my hand); the New Testament contains the doctrine of our

Saviour and his apostles. Ought not this to be the foundation of our faith and the rule of our life?

Sheikh. Certainly.

I. Well, this is the foundation of our faith: all that is in this bible we firmly believe, and endeavour punctually to obey; but *you* set up, in contradiction to it, the traditions of the church, and the doctrines of the councils, which did not exist till centuries after Christ and his apostles.

He then turned to Sig. Abgarius, and asked what he thought of the new doctrines of the English. Sig. Abgarius replied, that he thought the word of God ought to be the foundation of our faith; and that whatever was contained in it we were bound to believe and obey, and if the church, or any one taught things opposed to the bible, we must obey God rather than men. The Sheikh replied, "True, Sir, true."

Dinner was now ready, and we sat down at the table. I asked (in Arabic) a blessing upon the provision before us, and we continued our conversation, occasionally interrupted by the usual Arab compliments and foreign questions. In the course of it, we came upon the subject of fasting, and the Sheikh was satisfied that the institutions of the Church in this respect were wrong, for that according to the Scriptures it ought to be left to the discretion of every individual, as to time and occasion, and then it ought to be real fasting, and not merely abstaining from meat and some other things. In the continuation of the conversation, Mr. Abgarius told him that I was an English priest. "Ah! a priest," said he, "and do you administer the holy sacrament?"

I. We do, but not as your priests do, but simply as Christ instituted his Supper, in memorial of his death, and as his apostles practised it, without that foolish pomp, and those vain additions, which have since crept in among you.

Signor Abgarius then described to him the original institution of the Lord's supper, and pointed out to him the difference. The Sheikh then said, This is true and right, so it was, and so

it ought to be. Then, turning to me, he said, Sir, I follow you! (giving me his hand, and holding it to his forehead.)

I. Only, Sir, follow the Gospel.

He. Well, Sir, I come to you to-morrow to hear the Gospel from you.

I. You shall be very welcome, Sir, I am always ready to read the Gospel with you. All our desire is that people would read, study, and follow the Gospel.

We had now done with dinner, and he rose, washed his hands, and said, I must now go, for the gates will soon be shut, but to-morrow I come to you to learn of you.

The evening was again spent in reading with the family and several friends who called, among whom was a young man, I had not seen before, and with whom we now had a long conversation.

(To be continued.)

DOMESTIC.

ANNIVERSARIES OF AUXILIARY SOCIETIES, &c.

Cambridge.

The amount of the collections after the sermons and meeting in this town, mentioned in our last number, we now find to have been erroneously communicated to us; they were £73. 10s. 10d. after the sermons, and £23. 3s. 6d. after the meeting.

Leicestershire.

On Sunday, Nov. 4, the Rev. J. B. Cartwright preached at *Melton Monbray*, (Rev. W. J. Shircliffe, Curate). Collections, £8. 11s. 5d.

Yorkshire.

On Tuesday, Nov. 6, the Rev. J. B. Cartwright arrived at *York*, and having attended very encouraging meetings of the Committee, and of the Collectors during the week, preached on behalf of the Society, on Sunday, the 11th. The sermon in the morning was preached at

St. Sampson's—collection, £14. 0s. 7½d.; that in the evening at *St. Saviour's*—collection, £22. 17s. 6d.

On the same day the Rev. A. M'Caul preached in the morning at *St. John's Church, Hull*—collection, £35. 12s. 8d.; in the afternoon at the *Minster, Beverley*—collection, £11. 14s.; and in the evening at *Christ Church, Hull*—collection, £24. 8s. 6d.

On Monday evening, Nov. 12, the first Anniversary Meeting of the *York Auxiliary Society* was held in the New Concert Room, *York*. The attendance was very numerous and respectable. The Chair was taken by the Rev. J. Graham, Rector of *St. Saviour's*, and the President of the Auxiliary Society, who, in an introductory address, explained the object of the meeting, pointed out the peculiar claims of the Jewish Nation upon the exertions of Christians, and enforced the duty of employing those means for their conversion which are commanded in Scripture, and which God has promised to accompany with His blessing. The Report, which was read by the Rev. Geo. Coopland, one of the Secretaries, presented a very gratifying statement of the progress of the cause amongst the friends of religion in *York*, since the formation of a regular Society last year, as evinced in the number of collectors who had offered their services, and in the increased amount of subscriptions raised by their kind efforts. Resolutions were afterwards moved and seconded by W. Gray, Esq., the Rev. J. B. Cartwright, the Rev. C. Camidge, the Rev. A. M'Caul, Thos. Price, Jonathan Gray, James Backhouse, and Nadir Baxter, Esqs. The Rev. J. Graham then adjourned the meeting. Collection, £17. 12s. 4½d.

Total collections at *York*, £54. 10s. 5¾d.

On Tuesday morning, Nov. 13, the Rev. Messrs. M'Caul and Cartwright proceeded to *Hull*, and in the evening the Anniversary Meeting of the *Hull Auxiliary Society* was held in the National School Room, which was crowded on the occasion. The Rev. Thos. Dikes, Minister of *St. John's Church*, was called to the Chair, and in opening the proceedings of the evening, took a brief but comprehensive view of the Promises of God respecting Israel, and of His purposes of mercy towards them; he inferred from thence great encouragement to proceed in the work which the Society has undertaken, and concluded by pressing on all present the duty and necessity of studying the Scriptures, as the only true source of information and encouragement on this important subject. The Report was read by the Rev. John King, the Secretary, after which, resolutions were moved and seconded by the Rev. John King, the Rev. J. B. Cartwright, the Rev. John Scott, the Rev. A. M'Caul, the Rev. W. Knight, and the Rev. — Rogers. Collection, £14. 17s. Total amount of collections at *Hull* and *Beverley*, £86. 12s. 2d.

Lincolnshire.

On Wednesday, Nov. 14, the Rev. Messrs. M'Caul and Cartwright left *Hull* for *Gainsborough*, where the Anniversary Meeting was held in the evening. The Rev. G. Beckett, Vicar of *Gainsborough*, took the Chair; and Resolutions were moved and seconded by the Rev. Messrs. Brooks, Cartwright, M'Caul, Hensley, Richardson, Wilde, Chettle, and Thongar. At the close of the meeting, a respectable individual

of the Jewish Nation requested permission to address the Chairman, which was readily granted. After making several observations respecting the nature and proceedings of the London Society, to which the Chairman replied, he begged to offer an objection to the language and spirit of one of the resolutions which referred to his nation as being "*blinded*," and to the necessity of earnest prayer to God that He would enlighten them by His Spirit. The Rev. A. M'Caul immediately referred him to the Word of God, and pointed out that passage in Deut. xxviii. 29, "Thou shalt grope at noon-day as the blind gropeth in darkness," shewing that this is part of the curse denounced upon the Jews in case of their disobedience to the commands of God; and therefore, that as they are now under the curse, which they themselves cannot deny, it follows, that as a nation, they are in a state of spiritual blindness. The Jew further objected, that the designs of the Society were in opposition to the revealed will of God, who declares that the Jews will always continue a *distinct people*. To this it was answered, that it is not the object of the Society to destroy the distinctive character of their nation. It seeks to promote the conversion of individuals to the faith of Christ, the Messiah foretold by the prophets, and to whom it is promised that all Israel shall return. Whatever God's purposes may be, He will accomplish them faithfully in His own time; and Israel shall remain still a separate people, though thousands should in the meanwhile, as at the day of Pentecost, be converted to Christ, and become associated with the Gentile Church. The last objection was,

that conversion to Christianity was impossible, and that no instances could be adduced, except among the poorest class of Jews. To this Mr. M'Caul replied, that though it was true now as in the Apostle's day, that "not many wise men after the flesh, not many mighty, not many noble are called," 1 Cor. i. 26, and that it is especially said, "The poor have the Gospel preached unto them," Matt. xi. 5, yet that there were instances of the conversion of wealthy individuals of the Jewish nation; and he accordingly related an account of the conversion of two persons of a very respectable class in society among the Jews, which had recently taken place through the instrumentality of a private Christian friend. The relation of this circumstance excited great interest amongst the persons present, and here the discussion closed in a very friendly spirit. The meeting was then adjourned by the Chairman. Collection at the door, £9. 3s. 8d.

Immediately after the meeting, the Rev. Messrs. M'Caul and Cartwright proceeded to *Bawtry*, on their way towards *Liverpool*, from whence they sailed for *Ireland*. The account of their visit to the associations in that country is deferred to the next number of the *Expositor*.

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NOTICE.

THE Lecture to the Jews will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on Sunday evening, Jan. 6.

*Subject.*

MESSIAH'S TITLES—ISA. ix. 6.

\* \* \* Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

## CONTRIBUTIONS TO THE LONDON SOCIETY.

|                                                                                                                 |    |    |    |   |
|-----------------------------------------------------------------------------------------------------------------|----|----|----|---|
| A. B., by Messrs. Hoares.....                                                                                   | 2  | 2  | 0  |   |
| Byard, Miss, collected by her .....                                                                             | 0  | 13 | 0  |   |
| Chilcott, the Misses, by Messrs. Hoares.....                                                                    | 1  | 0  | 0  |   |
| Fleureau, Miss, 3, Caroline Place, City Road.....                                                               | 7  | 0  | 0  |   |
| Fleureau, Miss Mary, Do. do. for Heb. O. & N. Tests.                                                            | 10 | 10 | 0  |   |
| Trimnell, Rev. G. C., Ceylon, East Indies .....                                                                 | 1  | 0  | 0  |   |
| Bruges, by Miss Courtauld .....                                                                                 | 2  | 5  | 6  |   |
| Burton-on-Trent, by Mrs. Daucer .....                                                                           | 2  | 16 | 0  |   |
| Cambridge Undergraduates, by Mr. A. T. Carr .....                                                               | 49 | 3  | 6  |   |
| Cheltenham, by C. T. Cooke, Esq. ....                                                                           | 50 | 0  | 0  |   |
| Gainsborough, collected after Public Meeting .....                                                              | 9  | 3  | 8  |   |
| Halifax and Elland, by Mr. Wm. Kirk .....                                                                       | 9  | 11 | 6  |   |
| Jersey, by Rev. P. Filleul .....                                                                                | 7  | 19 | 4  |   |
| Loudon: Hackney and Clapton Ladies, by Mrs. Barker .....                                                        | 4  | 9  | 6  |   |
| Percy Chapel Association .....                                                                                  | 20 | 0  | 6  |   |
| Woolwich, by Mrs. Stuart .....                                                                                  | 0  | 13 | 0  |   |
| Melton Mowbray, (Rev. J. W. Shirtcliffe), collected after two sermons by Rev. J. B. Cartwright.. ..             | 8  | 11 | 5  |   |
| Do. Ladies' Association, by Mr. Caldecott .....                                                                 | 16 | 8  | 7  |   |
| Poole, Dorset, (Rev. W. P. Joliffe, Minister), collected after a sermon by Rev. D. Ruell, deducting expences .. | 8  | 14 | 10 |   |
| Rugby, by Miss Marriott .....                                                                                   | 14 | 6  | 0  |   |
| *Scotland : Glasgow Society, &c., by P. Falconer, Esq.                                                          |    |    |    |   |
| Heb. O. & N. Test. Fund                                                                                         | 60 | 0  | 0  |   |
| Palestine Fund .....                                                                                            | 30 | 0  | 0  |   |
|                                                                                                                 |    | 90 | 0  | 0 |
| Stratford-on-Avon, by Mrs. Knottesford .....                                                                    | 11 | 10 | 0  |   |
| Wilmington Association, by Rev. R. P. Blake .....                                                               | 5  | 0  | 0  |   |
| York, by Rev. J. B. Cartwright .....                                                                            | 15 | 0  | 0  |   |

\*.\* The remaining half of the Bank Note for £100, Aug. 15, has been duly received.

\* The remaining part of this remittance, £10. will be appropriated as directed.

## LITERARY NOTICE.

"A Few Plain Thoughts on Prophecy," particularly as it relates to the Latter Days, and the future triumph of the Church of Christ, In five Letters to a Friend. By Rev. Wm. Marsh, M. A., Vicar of St. Peter's, Colchester.

## NOTICES TO CORRESPONDENTS.

The Provisional Committee for providing employment for Converted Jews on the Continent, request us to acknowledge, on their behalf, the receipt of the undermentioned sums:—

|                                                      |    |   |   |
|------------------------------------------------------|----|---|---|
| Glasgow Society for promoting Christianity, &c. .... | 20 | 0 | 0 |
| Mrs. Stephenson, Bishop's Hull, near Taunton .....   | 5  | 0 | 0 |
| J. Lee, jun. Esq. Whitechurch, Salop.....            | 1  | 0 | 0 |

H. H. has been received, and is under consideration.

The Communication of Mrs. B. A. Simon has been received, and is also under consideration.

Samech is received.





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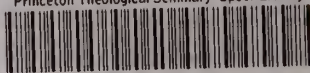
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